Christian

Reflector.

Fear God and give glory to Him.

All Scripture is profitable. God hath made of one blood all nations of men.

WEDNESDAY, JULY 21, 1841.

CHRISTIAN REFLECTOR

Dea. WILLIAM CHURCH, No. 228, Hud-

BOSTON DEBATE .- Continued.

And yet, Sir, I can but feel that, could I be permitted to stand up in Georgia, in such an assembly, composed of starcholders, with a confidence in the majesty of truth, the very circumstance would be omnipotent to command ergies of my soul. I do believe, Sir, it would bring

and so it may be well for us to inquire what is the ques-tion under discussion. Will the Secretary therefore read

the resolution? (It was read.)
Now, Sir, I had hoped that my brother would have at-

or mistake him on any point, I will thank him to correct me as I proceed. An interruption for that purpose will

I am happy to find my friend admitting, at the outset, and repeatedly in the course of his speech, the truth of one statement in the resolution, viz., that American Slavery, in its origin, is defined by the Bible law of man-

brust upon them.

by are indisposed to "do works meet for repentance, we Abolitionists will not neglect our duty. No Sir, we will make the more haste to discharge the debt of New England to the sighing captives of the south, on whom our cupidity has laid the yoke, hoping perchance, we may propitiate for them, as Abigail did for the rich

this said so much, was adopted, a provision was inserted for the continuance of that infamous traffic till 1808, and without its adoption, the South refused to join the

confederation. Sir, are they now, Pilate-like, to wash their hands and say, they are innocent in that matter?— in the man-stealing process from which the brother shrinks with such instinctive horror, that he would sooner lose his right arm than be a participator in it, and which has converted the sons and daughters of Africa into the goods and chattels of the South, involved many classes of guilty participants. The kidnappers upon the soil of Africa.—the factors upon her shores.—the merchants who cannot take care of themselves! Well, Sir, who cannot take care of themselves! Well, Sir, who cannot take care of themselves! Well, Sir, who cannot take care of themselves! rica,—the factors upon her shores,—the merchants who whites, who cannot take care of themselves! Well,

surety.—He "will satisfy their soul in drought and make fat their bones." Yes, Sir, He has promised that he will saloop."

Sir, notwithstanding the above tremendous admission, our brother still affirms that Southern slaveholders are not now mon-steelers;—and, strange as this logic may appear to us, yet he seems to be sincere in it. He can see clearly annually that when as he save New England companies. "Past scenes would be remembered,—scenes and the property annually that when as he save New England companies." and fourth generation" of them that hate him. Their fathers stole the men, and they keep the stolen men;—or, in other words, their fathers stole the slaves' fathers, and they stole their children! To illustrate it;—their fathers fitted up a store and stole goods sufficient to furnish it;—they retain the goods as their merchandise, and that, too, while the accredited owners of the goods (the Slaves) are constantly demanding their restoration;—and yet the brother cannot perceive that they are thieves. But let us own statements about the kindness of treatment to the slaves and the affectionate ties of the relation.

Sir, if the slaveholders have been the affectionate guar-

Well. Sir, he has more than admitted that the title to all and I submit to him whether that felonious title becomes and I submit to him whether that felonious title becomes morally valid, though by heirship or sale, it may have passed through a dozen hands, so long as the owner is present demanding the restoration? Sir, his grandfather's title was felonious, and his father's title was felonious, and his father's title was felonious, and he became heir to a felonious title. True, Sir, as he intimated he is not to blame that such "property" and administered to my wants; but surely, this will not has intimated, he is not to blame that such "property" and administered to my wants; but, surely, this will not descended to him by will or law;—but, Sir, when he aclead me to cut your throat;—no, Sir, they will bind me

descended to him by will or law;—but, Sir, when he accepts the bequest, when he claims the title, then, Sir, he accepts, he claims the guilt of that title.

Sir, suppose my father stole a horse, and the man from whom he stole it, is still living and within my reach. My father dies bequeathing the horse to me and I take possession and refuse to restore the horse to his owner, am I not Sir, I do doubt it. I do believe that the brother has some partiferous.

slave (man) is the God-appointed guardian of himself; and both the owner and guardian are ever present to claim

The slaves well treated, contented and happy? Sir,

their guilt. If it would be wicked to hold slaves, were there no such laws, then those laws cannot make it right. Is my brother a protestant? Then, he should remember that neither Popes nor legislators can grant effectual "inprotects them in doing the deed. So God will curse both wickedly. But I deny that the law, in any state, compels any man to be a slave-holder for one moment. well; if the state or the ungodly will, let them do it; but let it be at their own peril. If a God-rejecting legislature will go on grinding up the souls and bodies of men, let them turn the mill; but for heaven's sake, let Christians be clear in this matter.

Another argument by which my brother seeks to justify continued holding of slaves, is, that, in many cases slaves are all the property which falls to a man, and that, to give them up, would be to make himself poor. He asks with much emphasis, what shall he do? Shall he give up all his property, and come to the North, and cast mself upon the charities of the Abolitionists? No, Sir. no ;-I do not desire him to give up his property; but, Sir, if he has got any of the Lord's immortal men, bearing the image and superscription of Jehovah among his chattels, the sooner he gives them up, the better. Let him give them up Sir,—all up, and cast himself, not upon the Abolitionists, but upon the Lord. Poverty is better than guilt. God can smile upon the poor; but he will ever frown upon the oppressor. Your slaves are poor, very

Sir, the assertion that, poor;—the state in which you hold them allows them to the would cut their masters throats, which is thrust upon the would reconstruct the would continued outrage upon the colored man, is contrary both to philosophy and fact.

Sir, give the slaves their freedom and you pour over their upon the continued robbery of the poor slaves, who, past grievances—you have filled their minds with a by the infamous and admitted kidnapping of others, have

rica,—the factors upon her shores,—the merchants who transported them across the water,—the owners of the vessels,—the inland slave-traders and the slave-buying planters of Georgia and of all the South—all—ALL, were alike guilty. It was one extended conspiracy of kidnapping and man-stealing!—a conspiracy of guilt for which the blood of millions of its murdered victims "cries to heaven for vengeance," and from which the sighs of millions now in a "living death," ascend daily for redress.—Sir, "God shall cut off all flattering lips." I warn my brother to beware how he flatters the South, that they are clear in this matter. "The earth shall, disclose her fact the cannot take care of themselves! Well, Sir, then let them cast themselves upon the country take care of them. For humanity sake, let them cast themselves! Well, Sir, then let them cast themselves! Well, Sir, then let them cast themselves! Well, Sir, then let them cast themselves! Well,

clearly enough that, when, as he says, New England commenced a system of Marcican Slavery, they commenced a system of man-stealing;—but to see how those who carry on the same system, are guilty of man-stealing, he has no eyes. He can see clearly that the tree ought to have been cut down at the root, as a most accursed thing;—but, now it is grown to overshadowing magnitude and its boughs are laden with the fruit of death, he is ready to thrust the Bible between the axe and the trunk. Why, Sir, he says that Slaveholders are at three generation's remove from those who stole the men; but he forgets that God "will visit the iniquity of the fathers, upon the third and fourth generation" of them that hate him. Their fathers stole the men, and they keep the stolen men;—or, clearly enough that, when, as he says, New England com- would follow which would fill you with horror-throats

examine a little the arguments by which he attempts this hopeless defence of the Slaveholders.

He says, if I blame any one, I must blame Jehovah for having permitted him to fall into the lap of a Southern mother; for that he thereby became heir to his slaves.—

The says if I blame any one, I must blame Jehovah for having permitted him to fall into the lap of a Southern mother; for that he thereby became heir to his slaves.—

The saveholders have been the anectionate guardians of the slaves, which brother D. represents, their form ever entertaining a fear of danger from emancipation. Sir, supposing the brother had been a helpless orphan, and some kind guardian had taken him under his pro-Sir, if the slaveholders have been the affectionate guartection, and in kindness and love, had reared him till he the slaves originated in man-stealing and was felonious; was twenty one, and then that his foster father should assign, as a reason for not letting him go free, that he

Mr. Davis. My argument is misrepresented. The case of the stolen horse is not analogous. The law compels a man to take slaves, if they are willed to him. The law makes him their guardian and compels him to take their slaves as the relation will allow them to be, and care of them; and, turning to Mr. C., he inquired,—Suppose a horse had fallen into your hands: suppose it was stolen, and you know not the owner, what would you do? but still, sir, slavery is a bitter cup. Under the most farwould you keep it and take care of it, or turn it out to vorable circumstances, its bitter cup. Under the most farwould you keep it and take care of it, or turn it out to the admitted and notinate him who had slaves—as kind to take their slaves as the relation will allow them to be, and that their kindness dashes the bitter cup of slavery with transient sweets, and I trust my brother is one of them,—but still, sir, slavery is a bitter cup. Under the most far would you keep it and take care of it, or turn it out to would you keep it and take care of it, or turn it out to vorable circumstatees, its interness is not neutralized by starve and die?

Mr. C. resumed:—If I were a horse, Sir, and owned myself, I would say, turn me out, and I will take care of myself;—especially, if I could see a large common before and attached to their masters, but is it so!! Ask the North Star which has guided so many of them to the land But, Sir, in reply to the brother, I must say, he is mistaken in affirming that "the law makes him the slave's guardian." It makes him his owner, quite a different thing, surely. So, also, is he mistaken in affirming that "the law compels him to take care of the slave." Sir, he may sell him the next moment, to the most murderous soul-driver in all the land. The brother will deny it, if it is not so.

Now, Sir, with all due deference, I must still think that the case which I put is analogous, and the case put by my brother is not. The real owner of every slave is known. Sir, God is the owner of every slave is known.

The slaves well treated, contented and happy? Sir But the brother justifies the slaveholders, because Southern laws forbid emancipation. Then, sir, southern laws are infamously wicked; and better for every christian in the south to die, a martyr's death than endorse their guilt. If it would be wicked to hold slaves, were news papers have been prolific of information, and, surely, their own newspapers are not published by the slaves or Abolitionists, that they should deceive us! If the that neither Popes nor legislators can grant effectual "indulgences" to sin, nor abrogate the command of God to "let the oppressed go free" and to "break every yoke." Sir, the plea of such an indulgence will not stand him in the great and trying day. Strange logic this;—manstelers are not man-stealers, because, forsooth, the law projects them in doing the deed. So God will curse both away! Bob, a slave, has a scar across his breast—another projects them in doing the deed. protects them in doing the deed. So God will curse both on the right side of his head; his back is much scarred with the whip!" &c. &c. &c. Sir, you can scarce conceive of a mutilation of the human body, whether it be to be "torn by the dogs," "shot with a rifle," " marked with pels any man to be a slave-holder for one moment. Very most it can do is to enslave anew the emancipated. Very well; if the state of the ungodly will, let them do it; but let it be at their own peril. If a God-rejecting legislature let it be at their own peril. If a God-rejecting legislature lacerated with the whip," but you will find it described in Southern Newspapers and scores of such advertise-ments grace (or rather disgrace) their publications of any year, previous to the time I have mentioned. Sir, the issues of the Southern press have been one continued libel upon the South, or the Brother is egregiously mistaken in his representation of the treatment of the slaves and of their feelings and condition.

But sir, while I hold that he is mistaken and that

there are many and terrible "past scenes to be remem-bered," as he has admitted in the statement of his fears, I still insist that his fears are groundless. Sir, it is the work of guilt to manufacture fears.

"The sad inheritance of guilt is fear." But, as a christian, the Brother is bound to know that the danger is from a continuance in guilt, and not from a

Sir, the assertion that, if the slaves were emancipated, poor;—the state in which you hold them allows them to they would cut their masters throats, which is thrust upon

have removed from him all cause of interested resentment. Free the slave, and you have given him an interest in life—in the peace of community, and even in the prosperity of his former owners. Why, Sir, can you doubt for a moment, if the owner of Nat Turner, on the day previous to that insurrection, had given freedom to him. self, his wife and his children, that that bloody tragedy had never occurred? Sir, you must be poorly skilled in the workings of the human mind, to believe it for a moment.

And, Sir, the testimony of facts is no less stubborn

Sir, I challenge the brother to give me one authenticated instance in which a single drop of blood has been shed as the result of emancipation, while time would fail me to enumerate the instances of peaceful emancipation, which have occurred under almost every variety of circumstances. Sir, did the freed-men of Mexico cut the throats of their emancipators? Have the hundreds of thousands in the British West India Islands, recently freed from bondage as terrible as that of the South, sought to be avenged upon their reluctant emancipators? No, Sir, no—While slavery lasted, despite the iron heel of despotism, ready to crush its victim at the first alarm—despite the sleep-less patrel, and every precaution that guilty fear could throw around them,—the torch of the incendiary and the yell of the assassin often broke upon the fitful slumbers of the night. But Sir, since the day of Emancipation, they have slept securely. The horrid scenes with which the history of those Islands abound, resulted from the writhing agonies-the heaving throes of crushed human The fires of hatred and cruelty in the oppresso that burned and scorched, kindled continually in the bo som of the oppressed the fires of resentment and revenge But, Sir, when freedom came, she poured such a tide o holy joy over that mass of crushed mind, that the fires o revenge were quenched. Hands unmanacled were lifted up, not to smite the oppressor, but to implore God's blessing on his head! Sir, those woe-worn sons of Africa, at that glad hour, had other thoughts than those of revenge. As was meet, the first breath that visited their own lungs they gave back to God in praise. First welcomed on the platform of humanity, the long pent fountains humanity gushed forth to meet and mingle with the windred love of man. When the oppressor's hand held over them the cruel scourge, they trembled and hated; but now it had brought to them the boon of freedom, they loved and blest. Sir, God took care that facts should be in harmony with the laws of nature and the

In confirmation of my position that, under all and any circumstances, Emancipation is safe, allow me, Sir, to refer to the history of St. Domingo. I allude to that for two reasons; one is, that it is so often referred to by those who never take the pains to inquire after the facts of the case, as an instance exhibiting the bloody tendency of Emancipation; and the other is, because is proof in point. Well, Sir, what are the facts? I may remark that no one will doubt but slavery was as bad in that Island as in any-other part of the world. Well, Sir, at a time when, to obtain the right of franchise which had een granted them by the French Chambers, the free blacks had made war upon the whites, and when the British taking the advantage of that circumstance, had landed an army, with the view of conquering the Island from France, and when the whites were thus shut in between the two armies, as a dernier resort, the whites sud-denly, unexpectedly and unconditionally freed the slaves. denly, unexpectedly and unconditionally freed the slaves. Well Sir, now's the time for cutting throats. I put it to the ingenuity of man to devise a state of things more favorable to such an enterprise. If such a thing could everoccur, this, surely, would have been the time. They could be assisted by either or both of the opposing armies;—but Sir, true to the laws of our common nature, the boon which they had received, obliterated the wrongs of the past, and they cleaved to their benefactors to a man -breasted the storm of war for their safety,—they were prodigal of life—they conquered the foes and saved the Island.

promises of his word

Sir, if the page of history could furnish but this one in stance, it were enough, one would think, to silence for-ever that shameless libel upon the changeless law of our common nature that it is unsafe to emancipate. perhaps, some one may inquire, whence the cry of "St. Domingo! the bloody scenes of St. Domingo;" Was there no bloody scene there? Yes, Sir, there was, and it proves too, that danger is not in *emancipating* but in *enslaving men*. Yes, Sir, there were blood scenes there. Eight years afterwards, when under another law of Na-poleon which had been procured by the blind cupidity of the whites, an effort was made to re-enslave they proved as stubborn foes, as formerly by their kind-ness they had been steadfast in their friendship. They proved themselves to be men—men worthy of liberty:— they conquered it, not only from the Islanders who sought to enslave them, but from France who aided their foes. I would love, had I time, to dwell upon this history, but I have said enough for my purpose. It not only gives proof which challenges the scepticism of slave-holding cowardice, but it proclaims trumpet-tongued, the native dignity—the physical and mental capacities of the colored

Sir, the brother may dismiss his fears. I need not add that, in case of Emancipation, the strength of the nation is pledged as a safeguard against any danger which might occur. Aside from this, it is unworthy the chivalry of the South to urge this as an excuse for the continu-ed enslaving of their fellow men. It is unworthy of them as philosophers, it is unworthy of them as historians. They may rest assured, it will be no plea for them at the

Sir, I believe I have now noticed all the arguments by which my brother has sought to justify the continued of slaves :- and what is the conclusion to which

Sir, you will remember that the brother set out with the admission that slavery had its origin in man-stealing, and then he set to work to extract the sin of man-stealing from the continuance of the system, by urging, first, that the present slaveholders were born heirs to their slaves. Well, we have seen that this failed. The passing of a man-stealer's title, either by heir-ship or otherwise, did not make it a good one. The title was vicious, and its continuance involved the sin of its origin.

Secondly, he urged the laws of the South, as extracting

the guilt of those who continue the system. But we have seen that the laws compel no man to be a slaveholder,—that the most they can do is to re-enslave, and then the emancipator is clear and the guilt rests upon those who assume it

We have seen that, though the law tolerates it, it is no excuse for the man who avails himself of that legal power to do wrong, as neither Popes nor legislators can grant Thirdly, he pleaded that to emancipate would make

the emancipator poor. This too failed.

Fourthly and lastly, he urges that it would be unsafe to emancipate. Well, Sir we have seen how baseless is this objection; -and what is the conclusion? why that the system which was man-stealing at its commencement,

still involves the same sin.

He expressly admits its man-stealing and guilty character at its origin; and, by urging these objections, he admits that, unless they extract its guilt, its sin remains. We CYRUS P. GROSVENOR, Editor.

have seen this fallacy-that they do not extract it; there-

Adjournment.
4 o'clock, Mr. C. arose and said, Mr. President;—
Before I proceed to follow the argument of my brother
to the horns of the altar (the New Testament) where,
like Joab, it has fled to die, permit me to notice sundry
statements and admissions which he has made which are
intended to have none but a general bearing on the subject. Some of them I have in my notes and for others I
must depend upon my recollection.

sust depend upon my recollection.

Sir, the brother objects to immediate emancipation: He says, give us ten years to ameliorate the condition of the slaves and then—then what? Why if the gospel changes the relation, he will not object to emancipation. But, S.r, why should be talk of the gospel changing a relation which he says the gospel sanctions? Sir, I am led to suspect that the brother doubts the success of his own efforts to give it a shelter under the gospel. But, Sir, let him not plead for delay in this matter. I have proved that, for a brother to hold a stolen man one moment as his chattel, is sinful, and he has not even attempt-

ment as his chattel, is sinful, and he has not even attempted to meet my argument. God says, repent:—but when? Sir, not "ten years" hence, but now;—not when it is convenient, but immediately;—nor will God allow the cost of repentance to apologize for its delay.

But the brother objects to emancipation on the soil. The two races, he says, cannot dwell together. In his apprehension, such a thing will not be endured. But why not? they dwell together now. Will the colored man be more odoriferous or offensive to the olfactory nerves of the "Caucasian" race in freedom than in bondange? If I understand the brother, he intimates that the whites will be the petulent churls in this matter. Well whites will be the petulent churls in this matter. Well Sir, if the whites will not dwell quietly beside the colored man as their neighbor, then I say, let them leave. Sir, I am reminded of an anecdote which presents the justice of this matter. A man had two horses, a grey one and black one. His son said, "father, the grey horse kicks the black one and won't stand peaceably with him in the stable. Shall I turn Black out?" "No," said the old stable. Shall I turn Black out?" "No," said the old man, "if Grey won't let Black alone, turn Grey out into the storm;" and justice says, amen. Much is said about the two races, and about our race. Who then, is of our race? Sir, I will tell you who belongs to my race. Every man who bears the stamp of immortality. Christ died for our race and the brother's attempt to exclude the colored man from his race will find an appropriate rebuk-

colored man from his race will find an appropriate rebuk-er, in the 50th Psalm and 20th verse.

In keeping with this, is his commendation of the Colo-nization Society. In his estimation, that is worthy of all praise. But why do Mr. D. and all slaveholders approve of the Colonization Society? Sir, for these and many other reasons. It is emphatically the tool of slaveholders. It is an apology for the abominable laws of the South, which make expatriation the sine qua non of emancipa-tion. It is compiscent to manufacture and charish pression. which make expatration the sine qua non of emancipa-tion. It is omnipotent to manufacture and cherish preju-dice against color. It holds the colored man up as unfit for a resident of this country. But chiefly is it useful to them in that it pretends to do something for the colored man's gool, (even talks of emancipation, when North of Mason and Dixon's line,) and so serves as a great sponge to sop up the anxieties of the benevolent and lay them at rest on the subject of slavery. It is peculiarly estimable to slaveholders on another account. Sir, when Henry to slaveholders on another account. Sir, when Henry Clay says that "the free colored man is a nuisance," he means something. He is a nuisance to the slaveholder. means something. He is a nuisance to the slaveholder. His sympathics are supposed to be with the slaves, and their increasing numbers are, or may one day be, dangerous to the safe holding of human chattels;—and it is quite convenient to pitch them into the Colonization hopper, to be ground out, dead or alive, upon the shores of Liberia. True, it proposes to take them away only with their "consent." But the South will not lack the means to gain the consent of as many as the Society will find menas to carry away. Sir, in looking at the oppressive laws of the South upon the free blacks, which have been passed to this very end, one is strongly reminded of the story of the toad in the tea-kettle. A certain girl found a toad in the tea-kettle and told him to get out; but he said, it was his element, and he would not. Very well, said the girl, I will only get you out with your own consent. So she put the kettle upon the free and set it a boiling, when his consent was soon obtained.

But, Sir, what shall we think of the brother's philanthropy in commending the Colonization Society, after the very singular description which he has given us of it, in

very singular description which he has given us of it, in the story of Mr. Early? Sir, he loves Colonization dearthe story of Mr. Early? Sir, he loves Colonization dearly, but he loves slaveholding better. The Colonizationists must feel amazingly indebted to Mr. D. for attempting to prove that Colonization is worse than slavery.
Well, Sir, if they fail to make him suitable acknowledgements, most devoutly will I thank him in their name for
the justice which he has done to their soulless idol.
Most emphatically does he affirm that the condition of
the slaves is preferable to that of the victim of Colonization bengalence!

Sir, the story was so edifying I will relate it again The case he represents to have been within his own knowledge. A Baptist brother, by the name of Joel Early wished to free his slaves, about sixty-five in number, and he commended to them Liberia, that Eden of the world, where the "golden sands do sparkle,"—where the zephyrs bleach the taint from the black man's color, and where the surprising effects of crossing the salt water shall have changed the helpless "nuisance," of Kentucky, into all that's noble in manhood, and the Orang-Outang, of South Carolina, into an "angel of light." He proffered to them a good outfit from the abundance of his wealth, and would give them all their liberty, if they would go. Well, after a fortnight's consideration, forty-seven of them consented to go, But, before they had reached Norfolk, consented to go, But, before they had reached Norfolk, one of the number ran away and came back and begged the liberty of remaining a slave? The rest went on to Liberia;—but, when they got there, the dream had vanished;—they were "disappointed" and "homesick;"—and, to use his own words—"they were tormented in body and soul," and wrote back to Mr. Early, begging to be restored to their former relation. And all this he gives us to prove that that relation is a delightful one. But does that prove that slavery is not bad? No Sir, no—it only proves that Colonization is worse. Suppose you put a proves that Colonization is worse. Suppose you put a man into a frying pan,—it begins to fry him, he writhes and flounces about, and, finally, jumps out into the fire.
But, O, dear! it burns him worse. He shrieks out in
his agony and begs to be taken back into the frying pan! his agony and begs to be taken back into the frying pan? Does that prove that the frying pan is a comfortable place? So was it with the slaves of Mr. Early, they jumped out of the frying pan of slavery into the fire of Colonization, and finding its scorchings to be still more terrible, they begged to be taken back into the frying pan of slavery. Sir, I have long thought colonization a most iniquitous scheme, full of duplicity and hate to the Colored man. It wears a Northern or Southern face at pleasure. At the North it is quite an expedient for the Abolition of Slavery while at the south it commends itself as an expedient ry, while at the south it commends itself as an expedient to prolong slavery. But, whatever face it puts on, it wears an heart of biting cruelty to the colored man. Sir, I will try—I do for the moment feel that I, am a colored man. I stand amidst the graves of my fathers, I inhabit the land that gave me birth. 'Here first I learned to ad(Continued on last page.)

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Worcester, Ms. and in New · York City, Worcester, Ms. and in New York City,

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eight Laymen, of the Baptiss Denomination, at Two Dollars
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MFA few advertisements of a zeneral character will be
edmitted at the usual rates.

MF All Communications, Postage Paid, will be attended to. Address Worcester, Mass.

Slavery.

Mr. Coloer, on rising to reply, said,
Mr. President;—Most sincerely do I sympathize with
our friend and brother who has so kindly consented to
take part in our discussion. Standing as he does among as, a stranger—far from home—unsurrounded by those do I bespeak for him all that sympathy from this assembly to which his peculiar situation entitles him. I will assure him that with whatever apparent severity I may treat some of the positions which he has assumed and the arguments with which he has favored us, I trust no personal unkindness will escape me, which shall render his sit-

strength out of my weakness and magnify the grace of God through the feebleness of the instrument. The mariner finds it convenient, after being long driv-

en by adverse winds, and enveloped in clouds and fogs, to take an observation and see what latitude he is in;

tempted, at least, to meet the arguments which had been offered on the points set forth in that resolution. I regret that he has not done it. It must be confessed that h has met the occasion (not the subject) more like a man and a christian than a fair debater. I did, Sir, expect that the walls of my castle, where I had entrenched myself, would, at least, have reverberated to the thunder of his eloquence. But, since he chooses to leave the fort unassailed, and to keep himself at such a distance as neither to receive or return the fire from its batteries. I will go out and meet him on the plain, where he has chosen to

nected an argument as the one to which I am about to re-ply;—but I have taken some notes and will endeavor to review all his more prominent statements. I will task my recollection to the utmost, in order that I may do him no injustice, only premising, that should I misapprehend

stealing. I am happy, too, that this is not a bare admission. I hail the manly indignation with which the brother has so repeatedly and with such becoming severity, dwelt upon the infamous system of "man-stealing," and "kidnenning," which originated American Slavey. So "kidnapping," which originated American Slavery. So strong are his feelings that he says, he would sooner lose his right arm from his body than be engaged in it, (to use his words,)—than to reduce a fellow-mortal to bondage. This is right; I hall it in the brother, as that, which, were he has a found of the hear with which the long research. of Slavery has smitten his vision, would render him a lovely Abolitionist. He has only to add one link to his logic, viz., that it is wrong to continue what it was wrong to commence, and the work is done. But I pass this for the present. The brother consoles himself by charging the blame of its infamous origin upon New England.—
Most devoutly, Sir, do I thank him for the faithful castinost richly does she deserve it at his hands. New England; and, he says, that got her wealth by this process of kid happing and man-stealing, now lives in her palaces and hoards the treasures which she gained by that infamous

It is true, Sir, that much of the wealth of N. E. is the result of that infamous traffic; and, while I would no have New England abuse the South on any account, yet, Sir, she is commanded by her past guilt in this matter to leave nothing undone which it is in her power to do, for the emancipation of the thousands of the helpless and heart-broken victims of her former cupidity:—and, I hope, such a vestimony, from such a source as that to which we have listened, will not ring upon her ears in vain.

taffic, while she turns round and abuses Georgia and the Slave States for the very evil which she herself

But then there are some things about this, which the brother has not seemed to notice. I will remind him of them. The first is, that the wealthy of New England, whose riches came from the obnoxious practice upor which he has dwelt with such becoming severity, are, I Such are the believe, almost to a man, pro-slavery. Such are the "Gentlemen of property and standing;" together with those who have a monied interest in the continuance of the system, and who have been the main spring of mob-eratic violence against the Abolitionists. Well, Sir, eratic violence against the Abolitionists. Well, Sir, "honor to whom honor." They deserve the reproof at he hand of our brother. Let them have it. But because

But let our brother be careful how he lays the unction be Southern conscience, by making New England "the impegati" to bear off the sin in this matter. It is not true, as the brother suggests, that New England began his infamous traffic. It commenced in Virginia and not in New England in New England. But I care not where it commenced, is prosecution is as vile as its commencement. Admitthat New England is "blood-steeped and gory" in this matter, an equal dye is upon the garments of the South. When the "Fundamental law," about which our broth-

confederation. Sir, are they now, Pilate-like, to wash been subjected to their power. Such an argument as

Miscellany.

Letter From Mr. Judson.

from this truly apostslic missionary to the Rev

Howard Malcom, President of Georgetown Col-

Dear Brother Malcom-I sent the last sheet

the new edition of the Bible to press the 20th

of October last, and I forward a bound copy to

you by brother Hancock, who is going home on

tion of the Board, and visit America just now .-

at the commencement of the next rainy seaso

wear out the complaint

individuals.

I propose waiting to see whether I have a relapse

as usual. I can now preach every Sunday, and

attend one or two evening meetings in the week, and I hope by taking great care, that I shall

in has not yet attained its meridian strength .-

for my little ones. I rejoice with you that your eldest son is devoting himself to the ministry.—

May God bless your first and second families

with every blessing. O for a closer walk with

A. JUDSON.

Wife always remembers you with love.

Yours forever.

From the Journal of American Union

A Prediction.

The Theatre.

BY ROWLAND HILL.

without going home.

lege, Ky.

The Picneer contains the following letter and support."

MAULMAIN, DEC. 30, 1840.

mer, it is dangerous.

Sir, every individual church is as distinctly bound to decide for itself who shall or shall not participate at its communion as if there was no other church under heaven, and into that sacred enclosure no one has a right to in-trude, and a thousand letters from as many other Baptist churches can never entitle any person whom they judge immoral or personally unworthy a place there to participate with them. Nor do they, in rejecting such an one, though he comes commended from a sister church, invade the prerogatives of such church. On the other hand, if other church for instance, shall be allowed to determine for our church who shall come to our table and leave us no voice in the matter, they do thereby invade our prerogative. In such a case, instead of acting for ourselves as an independent church, we are subjected to decisions of any and all other churches who may have a nominal standing as Baptist Churches, and are shorn of all power, and must relinquish all responsibility in the case.

One sends us a rum-seller, another a gambler, another a slaveholder, and so on, making us a passive receptacle of all who according to their various standards of morality will " pass muster.'

Sir, such a sentiment is too absurd to find toleration among Baptists. It is a broad gate inviting the entrance of all that can defile, and if not checked will utterly annihilate the independent responsibility of the churches. And yet this is the sentiment in the new Missionary test at Baltimore, and for which our brother contends.

But again Sir, the brother intimates that in refusing to commune with slaveholders we are wanting in charity, that we thereby decide that they are not christians. Serious charges surely. But Sir, I must demur to them both.

Sir, in refusing to commune with Pedo-Baptists, does he decide that they are not christians? If the brother will recollect the answers which he has given, when they have urged this inference from his practice upon him, they will effectually answer his every objection when he urges on us this inference from our practice.

Sir, God has reserved that decision to himself. God has reserved to himself the prerogative of judging of men's hearts and consciences. If the brother judges for himself that in the scrutiny of the great and trying day God will pronounce his heart and conscience to have been clear in this matter of owning and holding his brother men—his fellow disciples, reduced to the contingencies and liabilities of chattels, he must stand or fall to his own master. I may not judge him, I may tremble while I look on, but his judgment is with his God. Nay Sir, I may fear, but while I fear I will hope. Christians have erred- have erred grievously, and so may my brother. God may penetrate what to me is most dark and mysterious. Far down beneath the surface which arrests my sight, he may discern a spark of his own kindling, destined one day to blaze and be consume the dross with which it is now incrusted and obscured from my vision. For this it is mine to hope, and pray, and labor. But while I hope and pray and labor, I ld be faithful to that with which I am put in trust, viz. the truth and morality of the Gospel,—and to labor for his good by kindly, but firmly refusing to have fellowship with the wrongs which he cherishes. The Lord no where requires the Church to reject any one for the abstract state of the heart any further than that is indicated by the fruit which he bears. The soundness or unsoundness of his faith, the piety or impiety, morality or immorality of his life, are things of which the church can, and are required to take cognizance. God has put his churches in charge of his laws, and his truth, and holds them reto see to it that all who commune with them

conform to their requisitions.

Sir, I do suppose that a man may be so dark, so influenced by the power of custom or other circumstances, as to be in the practice of polygamy-traffic in intoxicating drink—hold slaves—embrace serious errors—sub-stitute sprinkling for baptism, and do other things contrary to sound doctrine, and yet be a converted manchristian. I say I can suppose it possible, but if I find him wrong in any of these matters, however favorable may be my opinion of the state of his heart, it is my business to enlighten him and get him right, before I take him to the communion. Nor does it indicate a want of kindu to him that I withhold it from him, until I succeed in getting him right. Sir, while heaven-inspired charity is kind to all, it is chaste-while it hopeth all things-believeth all things, it rejoiceth not in iniquity, but in the truth. While it pities even the vile and culightens the dark, it will make no sacrifice of truth or integrity to God's law, nor will it connive at immorality.

Sir, if the brother thinks that the refusal of Abolitionists to receive slave-holders to their communion, results from unkind feelings toward them, he is mistaken-entirely mistaken. Judging as we do, to hold a man as a chattel is a sin, and a sin of no ordinary magnitude, we should be recreant to the great head of the Church to do otherwise than as we do. Yes Sir, we should be unkind and unfaithful to our brother whom we esteem in so great an error, by "suffering sin upon him." Sir, I love the slaveand the slave, they are alike my brother men, and but I love the wrongs of neither, and I cannot have fellowship with the oppressor of his brother man, however much I may love him. I pity the slave, but I pity the slave. holder more. I have taken my brother by the hand as brother man, and Sir, he may be assured that for him I feel none but the kindest sentiments. But the same sentiments burn with equal warmth for my brother men whom he has left at home in the chains of slavery. I hope God has seen no compromise of the sympathetic and faithful love I bear them in the touch of kindness from the hand I have given to him. I pity them in their chains, (chains which my brother would sooner die than wear himself,) but I pity him more in the chains of responsibility which he assumes by holding them in slavery. Sir, as terrible as I regard the doom of the slave, I utter the sentiments of my heart when I say, I would sooner wear the chains of the han to bear what I conceive to be the sponsibilities of the most indulgent slaveholder in the land. I will give my brother nothing but kindness, but then I must say to him in love and faithfulness that he holds my brothers, for whom I entertain the same sentiments and who are equally dear to our common Lord, in slavery, and I must entreat him in the name of justice—in the name of brother both in the flesh and in the Lord, (for he says some of them are christians) to let them go free, to break every yoke. God has clothed them from their birth with every right of which my brother is himself possessed, and has written their title, deed to those rights in the moral attributes of their being. But my brother has absorbed those rights into himself, and left them shorn and desed those rights into misself, and the solute, and I must entreat him to be speedy in an uncouditional restoration, lest when the Lord shall come, "they e found in his hands."

Sir, I have done. I will only add, that if in the ardor of

debate and from the deep stirring of my heart on this subject, I should have let slip one word which has savored discourtesy or unkindness to our brother who has been engaged with me in this discussion, I should heartily re-It surely has not been intended, and I devontly hope that this assembly will bestow the same kind atten-tion to whatever reply he may be disposed to make, with which they have favored me

(To be concluded next week.)

Baptists in Texas .- The Advocate says that a Baptist Association has been lately formed in Texas, consisting of three churches, at Travis, Independence and Lagrange. The pastors are Messrs. Cox, Baylor and Davis; the aggregate number of members 45; and the name, the Union

FOREIGN.

From the Anti-Slavery Reporter

We hope all our friends are alive to he importance of the present crisis, in elation to the abolition of slavery in our eastern possessions. The hope of British India hangs on the current It is now, and too probably now only, that the gentlemen who are to constitute the next House of Commons, will accept information, and romise to make themselves acquaint ed with this subject. It is now that those who are favorable to the aboli-tion of slavery in British India may be induced to make an explicit declaration of their principles, and to lay a founda-tion for confidence in the course they will pursue when the subject shall be brought forward. It will be seen by our columns to-day, that some answers of a most satisfactory kind have already been given; and we cannot doubt the many more, equally satisfactory, follow. Only let electors be in earnest upon this matter, and make candidates feel that they are so, and preparation will be made for an effective blow at will be made for an effective blow at this gigantic evil in this first session of the new parliament. Of all answers, whether satisfactory or otherwise, it will be useful to send information to the office of the British and Foreign

Anti-slavery Society.

There is the greater urgency in this case, because of the impulse which is now given to the agricultural industry of Bruish India, in relation both to sugar and couton. If these articles are to be cultivated by free-lahor, it is neces-sary that the entire population should be free. If there are slaves in India, and agriculture becomes largely profit able, the slaves will be set to work with severity; and we shall have all the atrocities and miseries of the West Indies repeated in the East. To show that such an apprehension is not chim-iercal, we may mention, that, according to private accounts, the proposals made y the parties who are now endeavorng to extend the cultivation of cotton a India, are at so low a rate that the occupiers of land will not accept them. Under such circumstances it is but too robable that the labor of slaves may e resorted to; and that a new source of incalculable mischief may thus be opened unawares. The only security against this is, that EVERY SLAVE IN NDIA SHALL BE SET FREE.

The World's Temperance Conven-tion.

At the last Annual Delegates' Meetrather than to preach. ng of the New British and Foreign emperance Society, it was resolved, THAT A CONVENTION OF THE FRIENDS F TEMPERANCE FROM ALL PARTS OF If we are not deceived, there is soon to be a THE WORLD, BE ASSEMBLED IN MAY, 18-42." We commit this resolution to the Temperance world, and believe nighty movement among the Ladies of our land, hat it will meet with cordial and general approbation. What subject is more worthy the deliberation of a gen-eral Convention than that of temper-The evils it seeks to annihilate the best intersts of mankind out the civilized world : then let the true friends of degraded, ruined humanity, meet in hallowed philanthropic counsel for its complete and universal extirpation. Britain's metroplis has once been honored by a Convention of he Friends of universal Freedom, let the Friends of universal Freedom, let it again be dignified by a similar grand and effective association, for the rescuing of every vassal from the noral wils and despotical barbarizing influence of the demon waters of misery and death. The subject is sublime; for the everlasting well-being of man and the leave of Dilly are intimately and insenof consolation into the bosoms of the afflicted .glory of Deity, are intimately and insep-arably connected with it. The subject is comprehensize, for it has to do with health & life, with mind and morals; with per-sonal, donestic, and natural responsibil-tice: with all that is truly valuable as Here she has a right to speak, and ought to More than twenty years ago, the late eccen-iric, but excellent Rev. Rowland Hill, at the time and all the great overwhelming realities of eternity. The subject is practicable; it is one which may be fairly grappled with; one which may close of a sermon at Surrey chapel, addressed his audience to the following effect :be effectually treated; and one which has already yielded a greater amount of success than the most ardent hopes and brightest imaginings of its sanguine friends ever cherished. has now too gained its merciful and peaceful trophies in every part of the world. Like our own meandering streams it has diffused its fertilizing waters in every part-of our own king-dom; in the principality of Wates; and in both the Lowlands and High-

lands of Scotland. In Ireland, a

of the ministers of salvation.

tralia, New South Wales, Van Dien

obtained and furnished?

vention may profitably discuss, and from the powerful benevolent deliber-ation of such a body of men as the

Temperance Cause can furnish, we should augur the most glorious results.

rom such a Convention appeals may

and legislative assemblies of Europe, yea, of the world. From such an as-

mbly; addresses may be issued, that

will secure some measure of respectful attention from every denomination of the Christian Church; and we trust

hat the powerful influence of such a that the powerful influence of such a Convention will extend through the whole of the humanized earth, and be felt to the latest posterity. Then let the General Convention for May, 1842,

be kept prominently before every Tem perance Association in the world. London Temp. Jour. July 2d.

"A few days since, I heard with grief and disgust, that some of my Surrey chapel congregation are not ashamed to be seen in that synagogue of Saten, that temple of obscenity and ply? Whether he blushed while making his has been born in a day. In our Ameri-ican colonies, its career is one of constant advancement. In the United tes, it is bearing with it the prayers of the pious, influence of the talented. and to a great extent the co-operation Land, the West Indies, Southern Africa, mornings and evenings, and generally on Tuesthe Cape of Good Hope, in the South Sea Islands, and on the Continent of day evenings; and Friday mornings, you know; India, Temperance Societies are organized, and enjoying considerable prosperity. Then with the greatest propriety is a Convention called, and d very much do I enjoy those opportunities . I assure yon: yet, notwithstanding all that, now and then, by way of a treat, but mark me, sir, only by way of a treat, I do indulge myself with we believe the response to that call will be cheerful, hearty, and general. going to see a good comedy or tragedy. Would it not be well that from every part of the world full statistics should there should be correct data obtained as to number of members, of these the reclaimed, and those who have united were to reply, O, sir! I hope you do not believe with the Church of Christ. The num much filth as has been reported; no. ber of ministers, and of what denom-ination, of medical gentlemen, of mag-istrates, members of Parliament, &c. &c. Of Periodicals, name, period of indeed; for if I did I should consider myself a very nasty creature; but to prove to you that I am by no means a man of filthy propensities, let me tell you, that, on Sundays, and Mondays, publication, extent, circulation, &c.
Of the amount of making and
of the traffic suppressed; of the
chief sources from whence aid has
been furnished; the principal difficulme tell you, that, on Sundays, and Mondays, Tuesdays and Fridays, I invariably sit down to assure you, yet, notwithstand ties which impede its course, and of the best means of effecting universal and unqualified sobriety. These and fifty other important topics such a

> NEW BAPTIST COLLEGE, ENGLAND. The Rev. T. H. Morgan having laid before the doing some statements respecting the efforts now paking for the establishment of a Baptist theologi-

· Now.

ng all that, now

aking for the establishment of a passet menorgial al college at Birmingham, it was "Resolved, That the Union have received the tatements of Mr. Morgan with much pleasure, and incidially express their high sense of the value of uch an institution for the Midland Counties, and heir warm desires for its successful accomplish-

The project of an institution for imparting an

Resolved, That such an institution is adapted to reader important service to many candidates for the Christian ministry, and the churches of Christ; and that it is highly deserving of encouragement and support."—London Baptist Magazine.

Adopted by the Shaftsbury (Vt.) Baptist Association, at a late Meeting.

Resolved, That American slavery is sinful under all possible circumstances—that its essential ingre-dients are those flagrant violations of God's law and the rights of man, which the Bible every where you by brother Hancock, who is going home on condemns, and which, separate from slavery, every account of his wife's health. For two months I have been turning my attention to the native church, which has been sadly neglected form. Resolved, That to exclude slaveholders from the

long time. I find my hands quite full. There pulpit and the communion table, is to institute no new 'test'—that the test is as old as christianity, baptism, and 10 more applicants. There are

many enquiries, but the opposition is more strong Practices. Resolved, That the time has fully come for measthan ever. My health is much better, the cough has nearly left me, so that I cannot persuade lent contributions, which shall not be contaminated

myself that it is duty to accept the kind invita- with the price of blood. Resolved, That we view the proceedings of the late Triennial Convention at Baltimore, in rejecting Elon Galusha from the Board of Vice Presidents, as a base bowing down to the 'dark spirit of slavery, against which we enter our solemn test as Baptists, as christians, and as human

Resolved, That we love union much, but that we

We have resolved to shut up the printing of-fice at the close of the year—having more than a sufficient supply of books on hand, while Burove purity and truth more.

Voted, That the clerk be authorized to corres a sufficient supply of books on hand, while Burmah is shut against all missionary operations.—

As to the prospect of war, there is none nor ever has been, nor any preparations for war on either side; except in the imagination of certain. ther side : except in the imagination of certain to the churches.

English "Baptist Union." RESOLUTIONS ON SLAVERY.

I rejuice in the splendid prospect for usefulness opening before you in Kentucky. I know not a more important post in the whole country. At the annual meeting of the Baptist Union, in May God strengthen you in body, heart, and New Park Street, London, April 29, 1841, the folhead, for the most responsible duties devolving on you! God grant that your life may be long the Louden Partiel Magazine for Lung. the London Baptist Magazine for June. preserved, and that it may soon appear that your

On the motion of the Rev. Charles Stovel, onded by the Rev. J. H. Hinton, it was resolved :—
"1. That the Baptist Union retains its frequentby declared solicitude for the universal enjoyment
of human rights as defined and ordained by the Creator; and rejoices in the accelerating progress of correct sentiments on this subject, not only in

England, but also in all other nations.

2. That the members of this Union rejoice in the rapidity with which the lingering elements of God! This is the thing needful to Presidents of colleges, and to missionaries in heathen lands. This it is that imparts true happiness to the soul, oppression in Jamaica are disappearing amidst the good behavior of the emancipated classes, and the while diffusion of evangelical truth; and that they and power to our ministrations. Those do most for God, who live nearest to him, and spend most time in prayer. But I need to be preached to, regard the progress of the gospel in that island as a clear and experimental proof that undisturbed liberty is most congenial with the extention of

Christianity.

3. The brethren unfeignedly rejoice to learn that the results of emancipation in the British col-onies have already led other nations of Europe to prepare for a similar change in their dependencies. "4. The members of this Union have heard

to bring the work of temperance to its completion. Not but that they have done much to shake off the hydra. With great energy have many of them stepped forward to the work and trust that the present crisis will lead to important trust that the present crisis will lead to important results in that country; and although prevented broken the tyrant custom. But we believe there is more to be done in every place by them than has yet been thought of. If thousands are free, thousands are yet under the power of foolish

fashion; thousands are maintaining customs efforts the moral power of the church may be em-which keep up intemperance in society, which ployed in establishing universal liberty.

Tuin young men, which sustain the traffic and "5. This Union affectionately commends to the help on the mighty evil. Over these the decided may exercise an all-controling influence by combination and exercise. Par is it from use worman go out of her proper sphere. But this is not so doing. It is her sphere to do good, to protect the innocent, to shut out the destroyer, to reclaim the wandering, to pour the balm of consolation into the bosoms of the afflicted.

"Candor" for Once.

It is pleasant to observe occasional tokens of right reason in Southern men. The following is a bright instance from North Carolina. We commend it to all Anti-Abolition Antislavery brethren as it will show them, as in a glass, their own pure position, while they are raising the cry of fanaticism against Abolitionists, on account of our refual to practice fellowship with slaveholders.

From the Recorder and Watchman. ABOLITIONISTS MORE CONSISTENT THAN ANTI-SLA

VERY MEN.

blasphemy, the play-house. The friend who communicated to me this very agreeable intelligence, said he has been just remonstrating with one of these worthies upon this abominable inconsistency; and what do you think was his reply? Whether he blushed while making his the one is using his influence to remove, what he but I believes to be, a sin-the other is not. On this acdo know, that, in repeating it to you, I blush for him. Now, pray listen to it. 'Why, sir,' said ples, Abolitionists are more consistent than Anti-

tainly true; but that I do so as often as has been reported, is as certainly false: indeed I should consider very frequent visits to the theatre, inconsistent with my Christian profession. That I constantly attend Surrey chapel on Sunday this way; at least in one particular—viz; in declaing non-fellowship with all who hold slaves. For they are convinced that slavery is a sin in the sight of God, in the same way that adultery, or murder, is; how, according to their professed belief, can they fellowship those who are sinners in the premises. They cannot, and at the same time, be consistent But I would ask if Anti-Slavery men are not bound going to see a good comedy or tragedy.' 'Now,' according to their avowed principles, to exclaimed the reverend gentleman, 'Now Mr. Christian play-goer, suppose you were to call upon me to-morrow morning, and say,' 'Mr. Hill, I am very sorry to hear that you eat all sorts of filth; what would you think of me if I sorted to the same course of sin in this case? according to their avowed principles, to pursue the same course? Do they not tell us, equally with their neighbors, the Abolitionists, that we are as christians, who

cannot do it consistently.

I have only to say in conclusion, that the bearing of these remarks upon the "peace-offering" re-cently made at Baltimore, will be readily seen.— More anon, perhaps. CANDOR.

Southern Consistency.

The same paper which contains the above has, most excellent dinners of fish, flesh, and fowl, also, the following. It is not, perhaps, from the and very much indeed do I enjoy those dainties same writer, but may serve to show that, while the I assure you, yet, notwinstanding all that, now and then, by way of a treat, I confess, I do included in a delicious meal of carrion. Hear, O hearing to hear it is not best to make a split between spirit drin-South are beginning to admit that non-fellowship ens, and be astonished, O earth! a professor of kers and slaveholders. This we consider "all Christianity unblushingly avows that he visits right,"—par nobile fratrum. Make total abstinence the temples of obscenity and blasphemy, by way a test of fellowship at the South, and soon the churches may begin to think that Abolitionism is equally a proper " test."

From the Recorder and Watehman Brother Editor-Please give your views on the

following inquiry:

Can a Church, consistent with gospel order, pass a law, prohibiting a member from using ardent spirits, except as a medicine?

A SUBSCRIBER.

ANSWER .- We think not. The reason we take to be this: The scriptures have no where authoriz-ed entire abstinence from ardent spirits to be made a test of Christian fellowship; and as the scriptures English theological education, to be entitled the East Anglian Educational Society, having been tafor the opinion that a resolution prohibiting the use of spirits as above, would be an act unauthorised by

the scriptures, and of course not consistent with the Quarterly Paper for the present; and directed that,

gospel order.

We mean not to be understood as saying, however, that we consider it right, or safe, or even allowable for professors of religion to indulge in the use of strong drink—much less do we mean to say that such practice should receive any favor in a Christian Church. All we mean in that we see Christian Church. All we mean is, that we see as assenting to the proposal.

To such, printed slips will be forwarded from no adequate authority for making entire abstinence a test of fellowship, and therefore cannot think that it will subserve the cause which it is designed to the different papers as near simultaneously as pos-

We will add that, in our opinion, professors of eligion, at this day, have no business with the bot-le—that our ministers and churches should lift up Department," and may, in all cases, be inserted a their voice against the practice, and that every original matter. By order pelled, should be allowed no rest until he relinquishes a habit so useless in itself, and so pernicious in is consequences.

Rev. Dr. SHARP,

Communications.

For the Christian Reflector. Boston, July 14th, 1841.

Dear Sir,—It was with no ordinary feeling that I read the remarks of the Editor of the "Southern Watchman and Biblical Recorder," of the 3d inst., Watchman and Biblical Recorder, or the 3d inst., in which he refers to you as equal in the advocacy of slavery with himself, "Dr. Johnson and Mr. Fuller of the South." I need not say that it is truly painful to me and to many others to see your name, painful to me and to many others to see your name, so long and so justly honored "in all, the churches," thus associated. And, if it be permitted to stand so, uncontradicted, I should most seriously deprecate its effect upon yourself, upon starchelders, and upon slaves,—upon the cause of missions which is now involved in this matter, and upon the cause of religion in general. At a time like this, when the world is waking to the enormous guilt of slave-holding,—when its abouninations are dragged forth to the light,—when its utter incompanibility with to the light,—when its utter incompatibility with the inherent rights of man, and with every princi-ple of the gospel of Christ, is obvious to all men, and when its mercenary and despotic abetturs are writhing and hissing like a den of uncovered scor-pions, that they should be permitted the mantle of

your honored name for a covering, must be a source of painful regret to many.

You will percieve that Mr. Meredith refers for his authority in thus coupling your name with the advocates of the "scripturality of slaveholding," to a letter addressed by you to the Rev. Otis Smith and published in the "Christian Index" of Charleston, S. C. in April last: -in which letter I am led charitably to think that, from your strong desire to conciliate the feelings of the Southern friends to missions, you were led to make some statements and concessions which on a more deliberate review, you would yourself be unwilling to saction;—and I trust, you would be still less willing to saction;—and the solved, that the recent debates in Congress. and concessions which on a more deliberate review, you would yourself be unwilling to sanction;—and, I trust, you would be still less willing to sanction the conclusions which have been deduced from it and, indeed, are liable to be Jeduced from an ambiguity of expression which, perhaps, was not intended or noticed by you at the time of writing it.

Will you allow me, with the kindest desires, to the master may soon abandon the fulse ideas of liberty with the master may soon abandon the fulse ideas of liberty is and should strongly in the master may soon abandon the fulse ideas of liberty is a first might be suffered to make a meaning the control of the slave that the conceined the sales and should strongly in the sal

Second. When you urge only the "nappiness, the "honor" and the "pecuniary interests" of the slaveholders, as the reasons why they should seek its "removal," would you be understood as implying that justice, the law of God and the rights of the to be condemned as the foreign traffic.

Resolved, that inasmuch as the church and minimum and the results of the sources to which the people look for

Third. When you say, "on them, not on us at the North, resisthe responsibility (of its continuance,)" do you mean that there will be no responsi-

who pervert the scriptures to its support?

Fourth. When you say, "I now say I have no sympathy with the swirit and measures of those who claim for themselves exclusively the name of Abositionsis—I entirely disapprove, of their temper, their unmeasured censures and their denunciations.—I their unmeasured censures and their denunciations.—I these, I consider to be both unusise and unchristian,"—do you especially refer to those brethren who according to the spread of the Gospel in heather than the same of the spread of the Gospel in heather than the same of the spread of the Gospel in heather than the same of the spread of the Gospel in heather than the same of the spread of the Gospel in heather than the same of the spread of the Gospel in heather than the same of the spread of the Gospel in heather than the same of the spread of the Gospel in heather than the same of the spread of the Gospel in heather than the same of the same

acting members of the meeting at Watertown, to express your opinion of whose duings your letter was professedly written; and supposing that I am thus one for whom these very grave charges were intended; and cherishing, as I do, a profound respect for the southor of them, I ter! that I have a right to make these inquiries, and as those charges have been very publicly made, I trust you will feel the propriety of my addressing you through the propriety of t press, the medium employed in putting them forth. If my "measures," "my spirit" and my "temper," have been censorious," unwise? and unchristian, in the estimation of one to whom I have been accustomed to look to as a father in the gospel, I have a claim on him to specify those measures, and to refer me to the instance or instances in which such unchristian temper and spirit have been exhibited. I trust, should they be pointed out by you, I shall not be backward in an act, of amendment in my power. With sentiments of christian affection, I am, my Dear Brother, yours in the Lord.

NATHANIEL COLVER.

P. S. Is American slavery specialized with the sixed and the serious of the several states, who sould be several states, who should be been action of the several states, who should be several states, where should be several states, when should be several states, who should be several states, when should be several states, who should be several states, who should be several states, states and states are states as the several states, who should be several states, states and states are states as the several states, states are states and states are states and states are states as the states are sta

P. S. Is American slavery sanctioned by the Bi-ble, or is it not?—is a question on which it does seem to me no christian should at this time attempt to maintain an equivocal position. There is no neutral ground in relation to it.

neutral ground in relation to it.

To say, as some do, that the spirit of the gospel condemns it, but the letter of the Bible justifies or even tolerates it, is a gross abaurdity. To say that slavery is verong, and yet that it should be tolerated in the church, because it its tolerated by the customs or laws of the country, or because its sbandonment will cost a sacrifice,—or, indeed, for any other reason,—is to provide for the church patronage of any and all other views which wicked governments or unholy men may choose to tolerate, or which the convenience of its members may demand:—and I submit whether to say that Slavery is right, is not to resolve the rule of all morality, so far as the treatment of our brother men is concerned, into the single word power.

To the Editors of the Boptist papers:

The Executive Committee of the American Baptist Home Mission Society, at their stated meeting, July 6, 1841, after due deliberation upon the expense of publishing a Quarterly Paper as feretofore, and believing that the editors of the different religious papers in the Baptist denomination will cheerfully open their columns for the publication of such matter as may be furnished them by the Corresponding Secretary, thus securing to them original Home Mission communications, and to the Society a greatly extended circulation of those communications; decided to discontinue the publication of the proposal of the society a greatly extended circulation of those communications; decided to discontinue the publication of the proposal of the source of the state of the source of the state of the publication of the publication of the publication of the source of the state o

sible. It is desirable that the articles should be publish-

> By order of the Executive Comm BENJ. M. HILL, Cor. Secretary.

For the Christian Reflector.

The Annual Meeting of the Worcester Co. South Division Abulition Society for the choice of officers and other business was holden at South Brookfield.

June 23d, 1841. June 23d, 1841.

The meeting was called to order by the President, and opened with prayer by the Rev. James Shepherd, of South Brookfield, and proceeded to the choice of efficers for the year ensuing, viz.

CYRUS P. GROSVEN OR, Worcester

VICE PRESIDENTS, Northboro. Ward, Shrewsbury. Asaph Rice, Thomas W. Ward, Grafton. Worcester. Otis Adams. Elbridge G. Pratt, Samuel B. Swaim, South Brookfield. Oliver C. Howe, Ezra Batchelor.

CORRESPONDING SECRETARY,
Thomas H. Rice, Worcesier.
RECORDING SECRETARY,
George M. Rice, Worcesier.
TREASURER,
Ichabod Washburo, Worcesier. George The Works Ichabod Washburo, Works Millbury.

Asa Hunting, MANAGERS, Uxbridge.
Southbridge. William Capron, Henry Plympton, S. A. Drake, Southbridge, Nathan Pratt, Charles Parkman, Shrewsbury. Westboro' Phinehas Bemis, Erastus Spalding,

The committee on business submitted the follow ing resolutions. Resolved, that the success that has hitherto at

ed or noticed by you at the time of writing it.

Will you allow me, with the kindest desires, to call your attention to that letter, and to ask you to make such explanations as the cause of truth may demand.

First. When you say, you "consider it (slavery a great evil," do you mean a great moral evil? or merely an affliction?

Second. When you urge only the "happiness," the "honor" and the "pecuniary interests" of the thousands of our fellow beings are transmitted from the November of the process why those should seek the November of the process why those should seek the November of the process why those should seek the November of the process why those should seek the November of the process why those should seek the November of the process why those should seek the November of the process why those should seek the November of the process why those should seek the November of the process why those states is the process where the new sounds of our fellow beings are transmitted from the November of the process where the pro

Third. When you say, "on them, not on us at the North, rests the responsibility (of its continuance,)" do you mean that there will be no responsibility and knowledge, it is their imperious duty to light and knowledge, it is their imperious duty to hilly upon those at the North who sanction it and who pervert the scriptures to its support?

These, I consider to be both unwise and unchristian,"
—do you especially refer to those brethren who acted in the meeting at Watertown, and those who put forth the "Address," to slaveholding Baptists at New York, which address was sanctioned at Watertown? or did you mean to include them?

Again, you say, "There were, undoubtedly, both slaveholders and slaves is the primitive churches,—I therefore, for one, do not feel myself at liberty to make conditions of communion, which neither Christ nor his apostles made,—I do not consider myself wiser or better than they." Now Sir, do you mean to be understood as affirming that the relation between the slaveholder and the slave as legally defined at the South, existed by apostotic approbation in the primitive churches, i. e. a relation involving the chartel principle?

Do you mean that, in tolerating it, they tolerated a wicked thing, and that, not being wiser or better than they, you are disposed to follow their example and tolerate a wicked thing? or would you be understood as intimating that slaveholding is morally right and that, on that principle, it should be tolerated in the churches?

By answering the above inquiries you will confer a favor on many who have read that letter with amazement and distress. Be assured that they are urged with the kindest motives. Being one of the acting members of the meeting at Watertown, to express your opinion of whose duings your letter was profesedly written; and supposing that I am profesedly written; and supposing that I am

And make each particular hair to stand on end Like quills upon the freeful porcupine."

A neighboring ministering brother who lately spent a year at the south for his health, related to

tist papers in

Rejection of a Resolution.

Schoharie Co., N. Y., July 10, 1841.

hem, and literally ad of boasted light July 10th, 1841. effector:
erald of June 24th,
at Elder Stringfeldivine Institution,
bamphiet form, toJalusha's reply to
fenquiring wheth-

pect of my M. S. seeing the light of press? The proved brother, in apes to resuscitate if ry, and can none funds to bail out the unpretending een a "Mourner beauty for ashes?"
tes of praise for the
a person of Mr.
iety;—a professed
pel of liberty,—an
man the open adman the open ad-make one believe, make one believe, s, if not indeed a And then to father ice, and collateral pon the God of mapprehension the we look at facts,—1,—when we extral states,—when there the "sound to be the sound to be the sound

to harrow up the to stand on end rother who lately bealth, rela

health, related to ce there, nlike dis-on; but they pro-ystanders than the shower, while he, lt as if the soul of from its scabbard o unoffending, and who may say eqwho may say eq.

NE HIS OFFSPRING.

clavery's laws, and

ne appeal, and say

Who dare answer

tively?

new translation

ment of certain privileges granted by the minor ment of certain privileges and the denial of the moral government of God, over the slave.

The natural atmosphere for the soul was liberty. The natural atmosphere for the soul was liberty. The natural atmosphere for the soul was liberty. The laws of the slave states deny the slave religious privileges.

3d. It enjoins disobedience to the laws of God. 4th. It is robbery, theft and piracy.

5th. It does not protect the lives and persons of the slave.

vivoly 2
a new translation
he may, if he is gositution. He says,
is so imperfect that
known by it. Sad
hameful and sinful
ing efforts to furnish
g in a different lanpure translation of
made to correct our
apprehension is not
l as to withhold our
ave population, as if
tion nor tongue nor

There can be no harm in stating the following Moderator, left the chair and said, he believed slat-

There can be no harm in stating the following query,—would the new, pure, and accurate translation contemplated be safer to put into the hands of the slave than king James? It is seems, then, that the incumbent of Locust Grove, has replied to brother Galusha's Letter, so fill of kindness, truth and intellectual power. This letter may be assailed, but its principles cannot be orethrown,—it is one of those "tail clifts," of truth, that lift their awful form, and it will swell from the gale and midway leave the storm."

In conclusion, Mr. Stringfellow must himself be a slave-holder, or he could not evince such "gall and bitterness" against Abolitionists, or cherish such an overweaning confidence in his own power to silence the voice of the avenger of human wrongs. Yours affectionately,

P. S. I have lost my confidence in the present organization of missionary operations; and think that the times indicate the necessity of a change.

Note by the Editor. The reply to the argument of Tho: Stringfellow, prepared by the writer of this letter, has been sometime in our hands. Its length has prevented its insertion entire in the Reflector;—but we have wished that it might be published in amoulted form, and now that Mr. String the properties of the published in the could not see how the mount of Godlines and the could not see how the mount of Godlines of the could not see how the mount of Godlines of Stavery hung arthe foot of the mount, and he hoped brethren would, at least, get above this cloud of slavery hung arthe foot of the mount, and he hoped brethren would, at least, get above this cloud.

Elder Post now took a cursory view of the argument of all, if slavery was not all it was represented to be in the resolution. He would do about this sin as he did about other sins—he would oppose it. He hoped the resolution now, yet there was a time approaching, when we must all meet it.

length has prevented its insertion entire in the Refactor;—but we have wished that it might be published in pamphlet form, and now that Mr. Stringfellow's argument is about to appear in that form, we sincerely hope that this may also. If, then, the friends of the slave in Berkshire county will contribute, through the hands of Mr. James Francis, of pittsfield, say the sum of one hundred dollars, we since we could not live the shape in publishing, both Mr. Stringfel-since we could not live the proper in publishing, both Mr. Stringfel-since we could not live the saye by our young. Pittsbeld, say the sum of one hundred dollars, we shall be happy in publishing both Mr. Stringfellow's argument and Mr. Sandys' refutation, in the
same paniphlet. We speak of the necessity of
lawing the funds provided, because we' can not
publish without them; and of Berkshire County
as the source from which the funds, in the present case, would appropriately be expected, inasent case, would appropriately be expected.

Elder House moved to have the resolution lay on
the table. He was got appropriate their views upon
the table. He was got appropriate the subject brought,
we would all feel it best to let the resolution lay on
the table. He was got appropriate the most of the case, we would all feel it best to let the resolution lay on
the table. He was got appropriate the would advise them not to vote. He

much as the Repty is a production of that county.
We do not mean, however, to preclude contributions from other places, for the publication would be one of general interest; but, if the friends of the cause desire its promotion, they will provide the mann; and, by assessing the expenses somewhat locally, as here proposed, more may be done than famore general plan were adopted.

Shall we have the money?

Let it be observed that Mr. Sandys is a brother Let it be observed that Mr. Sandys is a brother children of Israel in Egypt,—the Babylonish capof the Editor of the Richmond, Va. Religious Herid, in which the argument of Mr. Stringfellow for
the divine right of slavery was published.

Which is the divine right of slavery was published.

The Richmond, Va. Religious Heritity,—and the selling of Joseph, to prove that God
had a design in American Slavery; and, if he had
a design in 1,—we had nothing to do about it, but
wait till the big wheel of providence should turn right for the slave; then he should be free. Father Herrick's age shielded his arguments from exam-The question was finally put. Elders Collins.

Schoharie Co., N. Y., July 10, 1041.

Dear Br. Grosvenor,—An Anniversary meeting of the Worcester Association of Baptists has just closed—feelings of tenderness, characterised the meeting. The news from some of the Churches indeed cheering. Eld. Post preached the indeed cheering. Eld. Post preached the indeed cheering. Eld. Post preached the indeed cheering. Childs was chosen modeling.

Class Childs was chosen modeling. A Delegate, J. M.

of the Worcester Association of Baptists has just dosed-feelings of tenderness, characterised the meeting. The news from some of the Churches was indeed cheering. Eld. Post preached the insuductory sermon—Elder Childs was chosen moderator and Br. Rice, Clerk. Elder Leonard, Agent of the Convention, was present and preached, and so did Elder Cole, Agent of the Foreign Missionary Society. All resolutions on benevolent subjects passed without debate, save one that related to startery. This called forth some animated remarks.

About this resolution I wish to make a few remarks, and present in a condensed form the arguments in favor and against it. we had on our minutes of last year the following ists, although represented as but "few and feeble," Resolved. That believing Slavery to be a wrong and a sin, we deeply deplore the present enslaved condition of home-born Americans, and feel it our that to raise the voice of prayer to Almighty God for the peaceful Abolition of Slavery.

This resolution was by some considered too general, on which account the following was offered as a substitute. as a substitute.

Resolved, That, we believe American Slavery to and advocate for slavery, with such kindness and he system of oppression and robbery, threatening the subversion of our civil and religious liberties—
Therefore, we feel it our duty to raise the voice of the subversion of our civil and religious liberties—
Therefore, we feel it our duty to raise the voice of the students, means having been taken to give the students, means having been taken to give the students, means having been taken to give the students and respect as to invite him to preach in the chapel to the students, means having been taken to give him a full hour and a patient bearing, there can be no harm in giving them an opportunity to show This resolution was presented by J. Mereness, who undertook in a few words to show that they stem was oppressive, because it exacted unrequired toil, and prevented the light of life to shine upon them &c. Robbery, because it deprives them of malienable rights, robs them of manhood and reno harm in giving them an opportunity to show

malienable rights, robs them of manhood and reduces them to chattels—to things.

This resolution was seconded and sustained by
Leverett, July 5, 1841.

This resolution was seconded and sustained by happy and forcild illustrations from Elder Prescut. The first to opphase it was Elder Baldwin. He aid the resolution required action, but did not late what that should be; he wanted to know how for in what manner this influence, stated in the resolution, should be exercised. Elder Prescott aid, there was a variety of ways in which our inaid, there was a variety of ways in which our inaid, there was a variety of ways in which that this resolution should be succeeded by another, specified some few ways in which we might exert our finds groupe few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which seems that the specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which we might exert our specified some few ways in which was a variety of the ways in which we might exert our specified ways in which we might exert our specified ways in which we might exert our specified ways in which was a variety of the ways w A. M. Order of exercise, as follows,
1st. Singing voluntary hymn.
2nd. Reading extracts from speeches on the Declaration of Independence.
31. Prayer by Rev. S. Everett.
4th. Singing.
5th. An address on Temperance by Mr. Merrill of Montague.

this resolution should be succeeded by another, specifying some few ways in which we might exert our inducate in abolishing slavery. Eld. Cole said, he was, perhaps, as much opposed to slavery as any one;—he hated it;—he wished it was abolished.—But he hoped brethren would pass no resolution that could not be sustained. It would injure the sause, and he thought the wording of part of the resolution was not a fact, namely, that slavery threatened the subversion of our civil and religious liberties. If it referred to the liberties of the slave.

threatened the subversion of our civil and religious liberties. If it referred to the liberties of the slave, be thought it was true, but not otherwise. He did not know the intention of him who presented the resolution.

J. Mereness said, it could not refer to the liberties of the slave, he had none. He meant that it threatened our liberties. To show that our civil threatened our liberties were threatened, he referred to the liberties were threatened our liberties were threatened. merties were threatened, he referred to the wothern threats we hear in Congress,—to the difficulty and danger of keeping three millions of fellow beings in cruel bondage, and that our religious liberies are endangered by this system;—he referred by the system; will bless our country when the fathers are dead.

Voted to adjourn for half an hour.
Afternoon Session.
1st. Singing voluntary hymn.

beings in cruel bondage, and that our religious libersies are endangered by this system;—he referred to the justice of God, and his government, showing that nations were destroyed for their sins. The position that slavery is dangerous, was further sustained by Eld. Prescott, at some length. Elder Tremain then rose and stated his abhorrence of slavery. But said, we must use mild means to win the slaveholder;—we should avoid every thing of an irritating nature. In his opinion, much evil had been done in this way:—and another thing, the reports about their treatment &c., were in his opinion exaggerated. He had had a conversation on that subject last fall with good old Father Peck. Now he presumed to say, no one would disbelieve good old Father Peck, and he said that, as a general thing, it was not true that they had not the privalege of hearing the gospel. He had frequently seen and preached to congregations of lour and five hundred, with but few whites among them. As to the land of the world, and loudly speaks to every christian Philanthropist and Patriot to use every righteous effort for immediate abolition, till every yoke shall be broken, and the oppressed go tree.

Elder Collins now showed in a convincing mantes and the converted to the converted to be.

Elder Collins now showed in a convincing mantes and the converted to the converted to be.

Edder Collins now showed in a convincing manBe the difference between liberty and the enjoyment of certain privileges granted by the master.

He said, the mere fact of being well fed, and well

The address on abolition was most excellent;

The address of abolition was most excellent;

The address of abolition was most excellent;

The resolution was now laid on the table, to hear Elder Cole preach. He preached an excellent sermon from Heb. 10: 38. "For ye had compassion of me in my bonds," &c., but in the application, he found none in bonds, who demanded our compassion, short of Asia, Africa and Europe. (How strange.) After a short intermission, the resolution was again taken up. Now Elder Childs, the

Taking the exercises together, our meeting was cry interesting. O. H.

Christian Reflector.

"Charity rejoiceth in the Truth." WEDNESDAY, JULY 21, 1841.

fairs.

It will be recollected by those who read the Re- themselves? flector of July 7, that R. Fuller, in a letter published by him June I, excuses himself for the part he took at the Triennial Convention, in relation to We are sorry to announce the death of this exand regret, find there the following resolution."— ton.

That is, a resolution requiring of the Triennial ConThe blessing of many ready to perish, will rest

from their body." the London Bapt. Magazine, containing the iden- the good cause with great fervency of affection. tical resolution.

Here, then, we have the singular fact, that Mr. The Temperance Celebration in Worcester .- We R. Fuller, a delegate to the Triennial Convention have received from the Committee of Arrange-from the Savannah River Association, was ignoand that the said resolution had reached England, bration in this town on the 3rd inst. and been published in the London Magazine before

and been published in the London Magazine before the meeting in Baltimore.

We do not deny Mr. Fuller's ignorance of the resolution, but that the representative should be ignorant of that fact, is truly astonishing, and seems, at least, to indicate that he was poorly qualified to act the part of such representative, when the presentation of that resolution to the Convention had been made a part of his duty. Strange things do sometimes happen.

If, however, Mr. R. Fuller was ignorant of the resolution of the Savannah River Association, he could not, we think, deny that he knew of similar resolutions which had been passed by several others.

resolutions which had been passed by several other southern bodies, for, so early as March 1, he wrote an article for the Biblical Recorder, in which it is not at all likely, that any further difficulty will

Southern bodies, published in his paper, of which Mr. F. is a constant reader, as follows.

"For further information on this subject, see resolutions adopted by the Sacannah River association, the Camden Church, and perhaps fifty other similar

How could Mr. Fuller be ignorant of the action of these "fifty institutions," to which action he himself alluded when he spoke, "March 1," of the agitation of the foundations of society? Why, then, did he and all the rest of the Southern members of the Paltimora Convention, pretend such about the society of the Store Trade Abolished by the Bey of Tunis.

The Malta Times of the first, announcing that it bey, at the recommendation of the British Const general, Sir Thomas Reade, had decreed the about the Store that the store of the Baltimore Convention, pretend such ab-olute is cleared up by those who are able to do it. It looks very much like intentional prevarication, or Can Mr. Meredith explain this? He is usually

frank and open in his course, and we admire him for it. Nay, since he declares to us that he was dropped from the Board without being consulted about it, we are inclined to think that he was dropped, much more for his opposition to the "integue," which, he says, was practised at Baltimore, than for any "ultraism" with which he was pecular to the property of the continent. The distress from want of work in the manufacturing districts of England was not so great as at the last previous advices. There had been no material variation in the price of Teas, as the Overland Mail brought nothing later from China. hiarly chargeable. He will, probably, unravel the mystery of which we speak, if, indeed, he has been "ler into the secret," and we respectfully ask him some towns, they had been attended with loss of liarly chargeable. He will probably, unravel the

We stand Corrected.—It gives us pleasure to learn and one woman were shot—and much property was destroyed. At Ashton, also, it is said "the hospitals are filled with the wounded, and one policeman had died of his wounds." but was, with one exception, received with much but was, with one exception, received with much personal kindness by the brethren there. We did feel indignant that such a man had been as we 22d of June, by a speech from the Throne, of which

been preaching in Northboro' for five or six weeks manner least burdensome to the community, have past, have been greatly blessed. He has baptized induced me to resort to the means, which the Con-

man beings were rescued from hopeless Slavery.

THE VESTRY SINGING BOOK, a selection of the don. most popular and approved tunes and hymns now extant, designed for social and religious meetings, family decotion, singing schools, &c. Compiled by Asa Fitz and E. B. Dearborn. Boston:—published by Saxton and Peirce, 1841."

"The principal design of the Editors in preparing the work has been to furnish a book suitable for social and religious meetings in a form as cheap and compact as possible."

In. Cummings of Duxbury, Nathaniel Colver of Boston and C. P. Grosvenor and others from abroad are expected. It is expected to be a meeting of interest for the friends of the oppressed. Let us all go.

CHAUNCE CHAUNCE CHAUNCE COLUMN

From an examination of the work, we think it will be a valuable singing book for all occasions.

The tunes appear to have been well selected, and by having the music and words together, it will be much hetter for the purposes above named, will be much hetter for the purposes above named, and the much hetter for the purposes above named. will be much better for the purposes above named, than common works. This is got up in a very July 13, 1841.

this case, God can devise the best plan. Therefore, all abolitionists ought to be awake and send to the Court of heaven for deliverance instead, of Booksellers generally, at 50 cents each.

Slavery not a Sin.

The Editor of the Biblical Recorder, in reply to an inquiry put to him by a correspondent, says, -" Slavery, without its abuses, is not, in our opinion, a sin, nor a moral evil."

We have some hope that the real sentiments of the South will sometime come to be understood at the North. We have often been thought very "ultra," because we stated that the slaveholder does Eld. Richard Fuller's knowledge of Home Af- not regard slavery as "a sin." Shall credit be given to the explicit declarations of slaveholders

Death of Mary S. Parker.

the alleged demands of the South for the exclusion cellent woman and efficient friend of the slave, of Abolitionists, by saying, " I have just this moment which occurred at Jaffrey, N. H. on the eleventh seen for the first time, a copy of the Minutes of the inst., to which town (the residence of her family) Savannah River Association, and to my surprise she had a short time previous returned from Bos-

vention that "they dismiss such (the Abolitionists) upon her precious memory. Miss Parker was the President of the Massachusetts Female Emancipa-Now we have just received the April number of tion Society. In her last hours, she remembered

rant that any such resolution had ever been passed thanks to every one in particular who contributed by the body he had been appointed to represent, in any way to the success and interest of the cele-

wrote an article for the Biblical Recorder, in which he himself says—

"I, with deference, conceive that the Convention may and should pass resolutions disclaiming all connection with any of the topics which now agitate the foundations of society" &c.

Moreover, the Editor of the Biblical Recorder, in a recent article, vindicating himself from the charge of singular ultraism, preferred against him by the Christian Secretary, refers to resolutions of several Southern bodies, published in his paper, of which

From Washington.—The course which will be pursued by Congress in relation to the Bank is still a subject of much speculation at Washington, and in letters from that city. It is difficult to say what will be the result of the attempts which will be made to reconcile conflicting opinions. We are happy to institutions, which not only agitate the question of abolition in reference to the Convention, but recommended in express terms that contributions should be withheld from the said Convention until action of some kind should be had on the subject.

How could Mr. Fuller be ignorant of the action of

the Baltimore Convention, pretend such absolute ignorance of any instructions having been given them to insist on the exclusion of the Abolitionists? A strange mystery will rest upon this matter till it is closed up by a those who are able to do it.

FIFTEEN DAYS LATER!

Can Mr. Meredith explain this? He is usually The Caledonia left Liverpool on the 4th of July, frank and open in his course, and we admire him and arrived at Boston on Saturday noon.

from China.

In Liverpool during the election riots, four men

feel indignant that such a man had been, as we supposed, treated with neglect, and expressed ourself accordingly. It was quite enough, however, that there was the least foundation for such belief.

Revival in Northboro'.—We are happy to learn that the labors of Br. B. F. Remington, who has been preaching in Northboro' for five or six weeks.

past, have been greatly blessed. He has baptized sixteen persons, most of whom are recent converts. Several are now inquiring, and the interest is increasing.

Slavers Coptured.—The Bark Harvest, which arrived at Fair Haven on 4th inst., reports that eleven slavers have recently been captured by H. B. M. Cruisers and cartied into St. Helena, from July 1, 1840 to April 3, 1841. By these captures 1476 human beings were rescued from hopeless Slavery.

Induced the to resort to the means, which the Constitution has intrusted to me, of accretaining the sense of my people upon matters which she sense of my people upon matters which so deeply concern their welfare.

The Electrons are progressing with great spirit throughout the United Kingdom; but it was impossible to say which of the two great political parties would triumph. Each anticipates a majority of 50—but up to the evening of the 2d the late turns standing thus. Liberals 159, Conservatives 145—majority 14.

Lord Palmerston has been rejected for Liverpool, by a majority of 1361.

by a majority of 1361.

Lord John Russell has been returned for Lon-

Anniversary of West India Emancipation. family decotion, singing schools, &c. Compiled by A meeting of the friends of universal freedom is Asa.Fitz and E. B. Dearborn. Boston:—published by Saxton and Peirce, 1841."

"The design of this collection of Tunes and day, 2d of August next, at Dr. Osgood's meeting house, at 2 o'clock P. M., commemorative of Brit-

"The design of this collection of Tunes and Hymns, is to render that part of divine service, to which they are adapted, more attracting and edifying, and to place it within the reach of all to unite in their important services."

"The tunes have been selected from the first Chorch Meludies, most of which are familiar to every individual, who has any acquaintance with music."

"The principal design of the Editors in preparation of the proper and C. P. Grosvenur and others from a preparation of the proper and the

[Reported for the Daily Advertiser and Patriot] t market, 310 Beef Caule, - pair Working Ox

en, 75 Cows and Calves, 3500 Sheep, and 125 Swine. 75 Beef Cattle unsold. Prices—Beef Cattle—A further reduction was

submitted to, and we again reduce our quotations of conform to sales. First quality 6 a 6 25; second quality 5 25 a 5 75; third quality 84 a 5.

Working Oxen-No sales noticed. Cous and Calves - Dull;" a large number un-old. Sales at 22, 25, 28, 30, and \$40.

Sheep—Sales quick for prime los; price for lots 50, 1 75, 1 88, 2, 2 17, 2 25, 2 33, 2 50 and 2 75. Swine—Those at market were reported last week —no lots sold to peddle. At retail from 5 to 7, according to size and quality.

Died:

In Romeo, Mich. June 16, Mrs. Martha S. M., wife of Mr. Edwin Giddings, in the 231 year of her age. The deceased was a native of Brookfield

Brookline, 14th inst. Mr. William Ackers, 76. In West Cambridge, 9th inst. Mr. Kimball Far-

mer, 51.
In Lancaster, 2J inst. Joseph Miller, 3 yrs; 8th, Horatio, 1 year and 3 months, both sons of J. W. Huntington, Esq.
In Plymouth, Me. Jonas, son of Mr. Benj. Huston, 17 months. Death occasioned by falling into a kettle of hot water; he lived 36 hours after the accident in most exeruciating pain.
In Legester, 12th inst. Mes. Sees h. wife of Mr.

In Leicester, 12th inst. Mrs. Sarah, wife of Mr.

Orion Green, of Boston, and daughter of Knight Sprague, of L. 37.

In St. Louis, Missouri, 27th ult. Mr. Calvin Harrington, of Shrewsbury, Ms.

In Groton, Ct. 13th inst. Revol. G.: Wightman, for more than 40 years the Pastor of the 1st Baptist Clurch in that place.

Oh Yes! Oh Yes!!
THE TAXES ARE COMING!!
TOWN TREASURER'S OFFICE,

Town TREASURER'S OFFICE,
July 15, 1541.

THE Assessors of the Town, of the First Parish, of
the Baptist Society and of the Calvinist Society in
Worcester, have this day committed their several Tax
lists to the subscriber for collection. The following disunts will be made, viz. on such as shall be paid be

Counts will be thade, viz. on such as shall be paid before
August 15,—6 per cent.
Sept. 14,—4 per cent.
October 14,—2 per cent.
Those that shall remain unpaid on the 13th day of November, will then be collected immediately, agreeably to the vote of the Town passed on the 5th day of April, 1841.
STEPHEN BARTLETT, Treasurer & Collector.

Shoe Pegs.

1 O BusileLs shoe pegs of almost all sizes in BusileLs shoe pegs of almost all sizes in land. For sale wholesale and retail at the manufacturers' prices. Any size wanted which are not on hand will be furnished at short notice. Boot and shoe manufactures and dealers in shoe pegs are requested to call, and are assured that they will not only find the best pegs but at the lowest price, at No. 8, Goddards Row.

July 7th 1841.

AARON STONE JR. Agt.
3m iscop3m

Shoe Nails.

HOE Nails of all sizes for sale wholesale and retail, at No. 8, Goddard's Row, Worcester.

12wis eop3m AARON STONE, Jr. Agt. Shoe Nails.

Dried Apple.
2000 lbs. Dried Apple, of prime quality.
For sale cheap by
J. R. BIGELOW & CO. July, 1841_

Honey. FEW Bbls. Honey of superior quality.
For sale by
J. R. BIGELOW & CO.
3w27

Starch! Starch!!

TO MANUFACTURERS.

THE Subscribers have just received a consignment of Starch from the celebrated Columbian Starch Manufactory at New York. Manufacturers are partical arly requested to call and examine it, as it is of superior quality, and will be sold cheaper according to quality, than was ever offered in this vicinity.

July 7. 8w27 J. R. BIGELOW & CO.

ROTARY METALIC HONE



THE subscriber would respectfully inform the public that he is manufacturing at COURT MILL, opposite the Court House, Worcester, Mass., and has constantly on hand and for sale,

Cornell's Patent Rotary Metalic Hone, enables the operator, h

which enables into operations bed manner, simply by a Razor in the most finished manner, simply by furning a crank.

By the use of this machine, a much more perfect edge is obtained, than with the common hone, as the razor is wholly controlled by the machine while in the operation of being honed, and consequently not dependant upon any skill of the operator—thus enabling any one to avoid the inconvenient and painful task of six ving with a razor not properly fitted.

FRANCIS THAXTER.

Selling Off-Selling Off. BARGAINS! BARGAINS!
Goods, (which is one of the largest and most desirable ever offered in Worcester) previous to the first of Seutember next, therefore offers, until that time, his entire stock—a part of it at cost and less than cost, and the re

at a small advance. ORRIN RAWSON. June 16. 11w24 Summer Stuffs. AT UNHEARD OF PRICES. AT UNIE ARD OF PRICES.

Of Gambroons—Bro. Linens—Linen
Drillings—Cambleteens—Lastings—Fancy Stripes
—Erminets—Denims—Stormants—Blue Drills—Constitation Twills—Roan Castineres, &c. &c.
This week receiving and for sale unusually cheap, by
June 16. 1/24

ORRIN RAWSON.

NOTICE.

THE Subscribers beg leave to inform their friends and the public, that they have taken the store formerly occupied by S. D. SPURR, Stone Block, corner of Main and Central six where they are prepared to offer a general and full assortment of

Dry Goods and Groceries. As our goods are all purchased for Cash, customers may rely on decided bargains. The public may rest assured that the old character of the store for fair dealing will be relatined. A share of the public patronage is solicited.

L. & D. M. WARREN.
Feb 24. Feb 24.

One Price Temperance Store!

WINDSOR HATCH & CO. WOULD inform their friends and the public that they have taken the Store formerly occupied by Pitt Holmes and Co., on Front Street, near the Canal, where may be found as good an assortment of WEST INDIA GOODS

WEST INDIA GOODS

as can be found in Worcester. The whole Stock of goods is NEW, and will be sold CHEAP on the ONE PAICE principle, for cash or good credit.

N. B. Goods put up to order on as favorable terms as though the purchaser were present, and sent to all parts of the town and county.

WINDSOR HATCH,
J. H. RICKETT.

Worcester, May 5, 1841.

ANSFORD WOOD, Agent, at his Ware Reoms
Amin st., a few doors south Thomas's Temperance
Exchange, Worcester,
Has for sale, and is constantly manufacturing a variety
of CABINET FURNITURE, consisting in part of Sideboards; Secretaries; French Bureaus; Grecian, DiningPembroke, Work, Centre and Card Tables; Adams's patent swell beam Bedsteads, and various other kinds, and
a large assortment of Sofas and Mahogany Rocking
Chairs.

Mahogany Pulpits and Communic With Mahogany Pulpits and Communion Tables made to

order.

Mahogany Looking Glass, Portrait & Picture Frames.
Palm leaf and Hair Mattresses and Feathers, &c.
CHAIRS of every description, for sale Wholesale and
Retail, at the above place, as low as can be bought else-

where.
Purchasers are respectfully invited to call and examin TAL PARTURE,

And Gilding, done at the same place by FRANCIS WOOD.

Worcester, April 8, 1846.

New Stock.

THE Subscriber is now opening at his Store, corner of Main and Front Streets, an entire New Stock of Boots, Shoes & Trunks, which he offers for sale on the most remonable terms. Also Boots and Shoes made to order by the most approved workings.

Also Boots and Shoes made to order by the most approved workmen.

Repairing done at short notice in the most thorough manner.

JEREMIAH BOND.

39

NORWICH AND WORCESTER RAIL ROAD.



SUMMER ARRANGEMENT.

SUMMER ARRANGEMENT.

THIE New York Steamboat Train now leaves Boston at 4 o'clock, P. M., and Worcester every day except Sunday, at 6 o'clock, P. M., and arrives at Norwich at 8½ P. M. Returning, will leave Norwich for Worcester and Boston, every morning, except Monday, on the arrival of the Steamer from New York.

ACCOMMODATION TRAINS

Leave Norwich at 6 A. M. and 4 3-4 P. M., daily, (except Sundays.)

Leave Worcester at 9½ o'clock, A. M. and 3 3-4 P. M.

Passengers, leaving, Boston at 64 A. M., or 1 P. M.

and 3 3 4 P. M.

Passengers leaving Boston at 6 A. M., or 1 P. M.

Passengers leaving Boston at 6 A. M., or 1 P. M.

or Springfield at 6 A. M., or 124 P. M., can proceed directly to Norwich; and those leaving Norwich at 6 A. M. can proceed directly, either to Boston or Spring-

MERCHANDISE" TRAINS,

MERCHANDISE TRAINS,
Between Norwich and Worcester, daily, (Sundays excepted) taking freight for Boston, Worcester, Spring-field, Norwich and New York.
Feb. 24.

T. WILLIS PRATE, Sup't.

Boston & Worcester Rail Road. 医热血物 医静脉 學 打鬥

SPRING ARRANGEMENT.

SPRING ARRANGEMENT.

O except Sundays, as follows:—
Leave Boston at 6½ A, M., 1 P. M. and 5 P. M.
Leave Worcester at 6 A. M., 9½ A. M. and 4½ P. M.
Stopping at the Way Stations.
The New York Steamboat Train will leave Boston
for Norwich daily, except Sunday, at 4 o'clock, P. M.,
stopping only at Framingham.
Passengers for the accommodation Trains on the Western and Norwich Railroads will leave Boston 6½ A. M.,
and 1 P. M.
Muil Train on Sunday, from Worcester at 6 A. M.
Irom Boston at 1 P. M.

Mail Train on Sunday, from Worcoster at 6 A. M. From Boston at 1 P. M.
All Baggage at the risk of its owner.
Fare to New York, 93; to Norwich \$3; to Spring-field \$3; to Worcester \$1,50.
Freight taken as usual to Worcester, Springfield, Norwich and New York. Merchandize for New York secived until 3½ P. M.
Mar. 3 WM. PARKER, Sup't B. & W. R.

DR. G. R. PHELPS'S

Mar. 3 WM. PARKER, Sup't B. & W.R.

DR. G. R. PHELPS'S.

COMPOUND TOMATO PILLS,

THE Vegetable Renedy for diseases arising from Impurities of the Blood, Dyspapaia, Serofula, and all Chronic Diseases; also, a suiture for Catomat, as a Cathartie in Fevera and all Bilious Affections.

These Pills are not among those of doubtful utility. They have passed away from those that are daily launched upon the iide of experiment, and now stand before the public as high in reputation, and as extensively employed in all parts of the United States, the Canadas, and Texas, as any medicine ever prepared for the relief of suffering man. They have been extensively prescribed by the Medical Faculty wherever they have been introduced; a.d. there are but few towns that cannot produce some remarkable case of their curative effects. The numerous certificates which have been presented to the proprietor from professional men and others, evince in an extraordinary manner the extensive applicability of this remedy to discass generally. Professional men, and those of sedentary habits, loudly applicate their hygican properties, in obviating those evils incident to their occupation, and the want of exercise.

Often have the cures performed by this medicine been the subject of editorial comment, in various newspapers and journals, and it may with truth be asserted that no medicine of the kind has ever received testimonals of greater commendation than are stached to this.

They are in general uses as a Fansily Medicine, and there are thousands of families who declare they are never assisfied unless they have a supply always on hand. They have an rival in curing bilious diseases, dyspepsia, liver complaints, sick-headache, jaundice, rheumatism, heart-burn, acid stomach, pulpitation, loss of appetite, converses, &c., &c., &c.

To Inquire for Patt.Pes, Towator-Patt.S, and be particular to pherve that the label is sigued G. R. PHELPS, M. D. Price 371-2 cents.

For sale Wholesale and Retail by Janes Green and Co. and M. D. Pitt.Ps, W. D. Price 371-

Removals and Copartnership. THE subscribers would inform their friends and the public that they have formed a connection in business under the firm and name of

ness under the firm and name of HARRINGTON & WHITTEKER, HARRINGTUN & WHITTERER, and have removed from their former places of business to the Store formerly occupied by D. Goddard & Co., as a Jewelry Shop, nearly opposite the Central Charch, No. 1 Goddard's Row, where they intend to keep a general assortment of Ladies, Gentlemen's Misses, Lad's and Children's BOOTS AND SHOES of all descriptions of as good a quality and as cheap as can be per-

and Children's BOOTS AND SHOES of all descriptions, of an good a quality and as cheap as can be purchased at any other shop in Worcester.

Also, Gentlemen's Buots made to order, in the most fashionable style, by the most approved workmen.

Repairing done at short notice, in the most thorough manner.

WM. B. WHITTEKER.

Worcester, April 14.

Worcester, April 14, Broadcloths, Cassimeres, and satincts! FROM AUCTION!!

FROM AUCTION!

E are every week receiving from Auction, various colors and qualities of woolers (occasionally some very fine ones) which we are enabled to sell for Casse at about half the usual price!

Purchasers are invited to cell and examine some beau tiful fine Blacks, Blues and Groons justiceeived.

March 31, 1841.

March 31, 1841.

Boots and Shoes.

THE Subscriber has on hand a large amortment of Gents', Ladies', Misses', Boys and Children's Boots and Shoes, of almost all descriptions, many of which are of his own manufacture, and others direct from some of the best manufacturies in New England.

Together with an extensive amortment of Lasts, Boottrees, Pegr, Nails, Shoe Tools, Findings and Trimmings. All of which are offered on the most reasonable terms. Boots and Shoes made to measure. Repairing done in the best manner, with dispatch, at No. 8, Goddards Row, Worcester, July 7. intf AARON STONE, Jr. Ags.

BRIGHTON MARKET-MONDAY, July 12, 1841. Cabinet Furniture and Chair's

SICH-PAINTING.

mire and love the splendors of God's physical world .-The scenes of my childhood are about me. Here God by his providence in common with my brother men around me has cast my lot. This is my home to which I am bound by ten thousand ties. My heart expands with a desire to enjoy and to reciprocate blessings to all around me. But my white brother approaches me and says, you are a nuisance here—we can't have you here—this is not your home—you must leave the country. Gather up your wife and children and be off,—go home to Africa. Its barbarous coast, its death fevers, its heathenish darkness, are good enough for you-you are a black man and have no rights in common with white men. Sir, if there be a scheme on earth that deserves the

universal execration of mankind, it is this. Humanity expires in its embrace. I ask Sir, is not such treatment a dagger to the soul. Is it not a flagrant insult to him who has given to each a hue as to him it seemed good.

Sir, the Br. hes said that Abolition movements have put back the cause of emancipation, and he spake of it as if to him it was a matter of regret. Did he really mean so? Does he, Sir, regret that any thing should transpire the tendency of which is to prolong the time-honored and heaven-sanctioned institution of slavery in defence of which he invokes heaven and earth? Sir, I derive encouragement from such a statement from such a source. If slave-holders really thought so they would be the last men on earth to oppose the Abolitionists. But the assertion is gratuitous. Often, Sir, have the rummies prophesied that tectotalism would ruin the cause of temperance, and with equal sincerity and truth. The tiger will always grasp the load the tighter if you seek to take it from him. So did Pharaoh when God said, let my people go. I was reminded of this when the brother told the story of the colored churches who sent a delegate to Baltimore to entreat the Abolitionists to desist. Just so, Sir, the tightening grasp of Pharaoh made the children of Israel cry out eutreat Moses to desist. But God was stronger than and current Moses to desist. But God was stronger man Pharaoh and better than their fears. Still "his arm is not shortened that he can not save," nor his ear closed to hear the "groanings of the prisoner." I am neither surprised or alarmed, if it be true as my brother says "that the ultra slave-holders among them are made worse" by our efforts, nor even if their moderates are made furious. These things are to be expected of slave-holders, under the searching operations of Abolition truth. But Sir. it is like the writhing contortions of one who has taken an emetic. They will feel better when they shall have disgorged the slaves and the sooner they cast up the better. The dose will be repeated till the result is obtained. The life of the patient depends upon it. They may disrelish the medicine but they must take it or die. They may doubt the physician but his kindness will never fail.

D. affirmed that the slaves are protected by law,-but how did he prove it. Strange enough! He went right on to tell us that the cupidity of the masters led them to screen the slaves from the clutches of the law, when they deserved to feel its power. This he said was one of the sins of the south against which he had lift ed up his voice. Queer legal protection this. Sir, why did he not quote the southern laws for the protection o the colored man from being beaten, bruised or insulted by the white man ?- for the protection of their personal and domestic rights? . For the very good reason that Well does he know that the "slave's are True, he might have quoted the Law of North Carolina, but perhaps he feared least its justice mocking provisos, should come out. Well, Sir, you shall have it. I happen to recollect it. In section 3d, of the Act passed in 1774, some retaining that the former laws of that state in reference. after stating that the former laws of that state in reference to the murder of a colored man had been such as to be disgraceful to humanity and degrading in the highest degree to the laws and principles of a free, christian and enlightened country, goes on to enact, that the wilful and malicious killing of a slave shall be punished the same as if he had killed a freeman. This looks like protection to the slave; but then come the provisos, and Sir, they are worthy the skill of a Jesuit,—" Provided always, that this act shall not extend to persons killing a slave outlawed by virtue of any act of Assembly of this state, or to any slave in the act of resistance to his lawful owner or master, OR TO ANY SLAVE DYING UNDER MODERATE CORREC-

Sir, there is no need of words to convince you that under these provisions any wretch with a white skin may glut his vengeance with the blood of his slave victim with

perfect impunity, so far as the law is concerned. Espe ially, when you add the fact admitted by Mr. D. that n colored man is allowed to testify against a white. Un-der the provision of that law no white man ever has or pe punished for the murder of a slave. was never intended to protect the slave. The preamble to the enactment shows what was its object. It was a disingenuous attempt to wipe off the "disgrace" of their at the same time to consign the colored man to the unbridled power of the whites. Or perhaps it was an effort of rising humanity in their hearts to do what never can be done, (viz.) to protect the slave as a man, while you suffer him to be held as a chattel. Sir, it was a consciousness of the truth of this last remark

that led the Br. to justify the withholding of the right He said it must be so a that if we were there we should feel that it could not be otherwise. I would, Sir, that the goodness of his heart might lead him to repudiate instead of attempting to jus-tify that unnatural relation which begets such cruel and

But he says they are protected by public opinion. The Lord have mercy on the poor slaves, if they are left to the protection of that public opinion which will tolerate such a system of laws as those to which I have referred. it is an old and truthful remark that the morals of a state are no better than their laws. This is always true, save when the people are undergoing a moral revolution. the South are now undergoing such a revolution under the south are now undergoing such a revolution under the pressure of Anti-slavery truth, I shall be happy to learn it. If the morals (state of public opinion) of the south on this subject are to be tested by their present laws (sav-ing the exceptions which undoubtedly exist) they ought not to be mentioned by a Southern Christian without a blash. To confirm this remark to the uttermost I need only mention in addition to the law which I have quoted that, if you look into Stroud's digest of the slave Laws. will perceive that there are SEVENTY-ONE crimes spec-for which slaves are punished with death, while for none of these specified crimes, is death inflicted upon a white man. For some of them a white man is imprison-ed, for many of them a trifling fine is exacted, and many of them when committed by a white man are not punish able either by statute or common law. And then add to this the advertisements with which Southern newspapers abound describing their fugitive slaves by marks of the most horrid barbarity and deliberate mutilation that ingenuity can devise, and these signed by men and women of all classes, and boldly paraded through the land without the least fear of rebuke from public opinion, thus exhibit the least fear of rebuke from public opinion, thus exhibit-iting a state of public opinion at the South which promis-

I will notice one thing more, and then pass to the Bible argument. Sir, the Br. admits that the marriage rights of the slaves are unprotected by law, that there is no legal protection to the chastity either of the married or unmarried among them. And yet Sir, the Br. was so unfortunate as to affirm that the female slaves of the South were as virtuous as the ladies of New England. Sir, I was shocked at that remark. I hope the brother will take it back. I cannot think he would deliberately inflict such an insult upon the ladies who heard it. Sir, are there no debauchees in the South? and where every colored woman is his legalized and helpless victim, are such without their prey? Sir, the "enlightening process" peculiar to the south reads to every beholder another tale. The Caucasian face (in which the brother glories

so much as a commission subscribed by the hand of Jeho- in for a share of its kind provisions. If you are warrantvah to lord it over his brother man) may be seen peering ed by that law to buy, hold and sell black slaves, you have out from beneath many a semi-colored skin. Sir, some in it an equal warrant to treat whites in the same manner. I put it to the brother if according to his interpretation of the noblest sons of the south have been corrupted by that unnatural state of things and have sent their blood coursing on through the veins of the slaves.—The fruit slaves any foreign white persons who might be brought to of their bodies are among the chattels of their legal heirs. the shores of Georgia by a pirate vessel who had captured Sir, it is in testimony from the highest authority that the them? Pity that the Br. had not been at hand young men of the south are melting away to untimely bought Ruez and Montez of their captors of the Amistad, graves, or rushing onward through scenes of ceaseless and so to have saved the country from all their trouble on that vexatious affair. And those gentlemen might have ly when the brother made that remark, he must have ught that none of us had ever travelled, at the south, Cotton field. and that no Southern Newspaper or book had ever crossed Mason and Dixon's line. But public opinion is again invoked. Public opinion in the brother's estimation is the catholicon at the south for all the ills that " flesh is heir to." This in his estimation is fully equal to wholesome laws and a competent shield to the chastity of the colored female of the south. But Sir, he forgets that human beings right arm from his body sooner" than do what the law reduced to chattels are like a dismasted ship. You have taken away their sails. They have nothing to catch the breath of public opinion or feel its influence. They are no part of the public and have no interest in its character. You took away their characters when you made them chat-tels, and they have no characters to save or lose. Motives that are all powerful on the free, are powerless on them. Shut out from the higher joys of in ellect, it is natural and certain that they will yield to the temptations of sensuality. They are chained in a region too low to be reached that law by public opinion and the result is certain. Exceptions day. Deut. 15: 16. And it shall be if he say there may be. Sucle I should hope were found in the I will not go away from thee; because he loseighborhood favored with the labors of our Br. But Sir, and thy house, because—he is well with thee.

he region of slavery has never failed to be the region of

e may judge from their public acts. without forfeiting their Church relations. They are to be regarded as dead to each other, and they add in justification of their decision, "it is not to be expected that their owners will sacrifice their own interest and they are to be expected that their owners will sacrifice their own interest and they are to be expected that their owners will sacrifice their own interest and the sacrification. owners will sacrifice their own interests to the conveni-ence of the slaves in that particular." Now this is pub-sufficient to show the utter and irreconcilable distinction lic opinion with a vengeance. But in painful solemnity it between the two systems. may be asked, who has authorized the Baptist Church of Much has been said by

f man to his fellow man. Sir, I believe I have now disposed of all the assertions bearing on the subject; if I have passed any, it is because

they have escaped my recollection.

I come now to notice his attempt to justify American lavery from the Bible. Well Sir, how does he do it? 'Slavery," he says, "has always existed in some form." And so has murder even from the days of Cain, but it is none the better for its age. But he says that Job, forbids it? that good man, was a slave-holder-that in the enumeration of the losses which he sustained, his servants are particularly mentioned-that they were classed with his oxhad been there to have whispered in their ear that they too were chattels, they would probably have stolen them also. He lost his sons and his daughters—they too died, and if he will look to the latter end of Job, he will find the the Lett the Le that the Lord restored to Job his wealth—oxen and sheep, him hanging upon both horns of the dilemma. &c., but he left him to hire his own servants. The Lord also gave him sons and daughters, but no servants. Repoint in my argument, in silence? The reason is obviously this charging upon Job that he was a slave-holder is ous. Sir, like most of the other points of my first argun the 21. Chap. and 13th 14 and 15

he has done the very thing which I intimated, in my for-mer argument. He has taken for granted the very thing was in his estimation so much is point he could not avoid in dispute, (viz.) that the word servant always means a the temptation; well, Sir, he shall have the benefit of it. slave—involving the chattel principle. He seems horrified Sir, the brother pays a sorry compliment to the great state. ngland have servants. But what does it all amount to? thank heaven it will not be believed. erform menial service and it is the same thing."

ion for the slaveholding of the south, but he has taken more unto thee, BOTH IN THE FLESH and in the Lord." no notice of my exposition of the main passage relied up-on in that law, Leviticus 25, 46, in my former argument Would he receive Paul as a slave!! Sir, there is not

that law, he would not be warranted to buy and hold as

By what Jesuitism is that law by southern application restricted to colored men? will the brother answer this? Again; That Law authorized the commencement as well as the continuance of the System. Was it like southern slavery? Does the brother think it was? Then why would sooner lose his right arm from his body." the brother knows the difference, and when he pronounced his just condemnation upon New England kidnapping, he proclaimed his knowledge of the difference.

But again, it was optional with the Bondman under

aw, whether he continued in his condition a single Deut. 15: IG. And it shall be if he say unto thee, will not go away from thee; because he loveth thee

Sir, if the South will incorporate this saving clause inmounty nor has that impurity failed to taint the white to the slave code, I will necessary to the subtouth within its moral atmosphere.

Nor is the public opinion of even the religious portion of southern community very sensitive on this subject, if
the brother had carefully read this, he would not have blamed me as he did for having bid the escaping fugitives Sir, the Baptisk Ministerial Association of Virginia and to Canada, "God speed" nor so exultingly have charged mother large Association (I think) of South Carolina in Paul with estting aside this provision by turning slavesolemn consultation upon this subject, have decided, and catcher and sending back Onesimus as a servant to his published their decision to the world, that where slaves who live together as husband and wife are separated by him back "Nor as a servant, &c." Will the brother tell

I might notice many other discrepancies, but these are

Much has been said by my brother about the case which Virginia and S. C. to set aside the word of God, and an-nul his law to accommodate the chattel principle of the law to accommodate the chattel principle of the South? But let it be noticed that in the reason which they assign for this presumptuous decision, they have confirmed one of the positions of my former argument, that the chart private product in the positions of my former argument, that the chart private private product in the chart private p firmed one of the positions of my former argument, that the chattel principle can only exist at the expense of God's slaves to Canada. Thus (he says) "did not Paul when he sent back Onesimus the slave of Philemon." I shall attend to this case when I come to 'remark upon that passage.—
about withholding the right of testimony from the colored man,—and let him understand that all who plead for it plead for the december of the horse man,—and let him understand that all who piead for it piead point. This case which I brought to intustrate a certain for the desceration of the law of marriage, and all who attempt to wrest the Bible to its support attempt to set the Bible at war with the law of marriage,—and I may add with every other law of the Bible which defines the relations kept in ignorance. Are Slaves taught to read?

Mr. Davis answered. "My slaves are taught to read?

nd admissions of the brother, intended to have a general Mr. C. Sir, you remember that Mr. D. argued that it would be wrong to emancipate, because the law forbids it, and now, Sir, is it right to teach them to read when the law forbids it? Be subject to the powers that be, is a favo-rite maxim of the brother.

If it be wrong to emancipate because the law forbids it. why is it not wrong to teach them to read, when the law

Mr. D. answered, "That the law which prohibits the instruction of slaves is wrong and he wished it repealed." Mr. C. replied, so is the law forbidding emancipation, and I wish that repealed, but that is not the question.—
The question is, while that law is in force, is it right to violate it by teaching the Slaves to read, he says the law ticularly mentioned—that they were classed with his oxen and other property. Indeed! And still I lack the eagle eye of slavery to see any particularity in the mentioning of his servants. His sons and daughters are mentioned in precisely the same manner, and while the heath-lies wrong. Is it right to violate that wrong law by teach is wrong. Is it right to violate that wrong law by teach is wrong. Is it right to violate that wrong law by teach is wrong. his property, they killed his servants. If the Br. ing them to read? will the brother answer the question-

ratuitous and is treating him worse than did his vexa-ious friends. Besides, if Job's servants were slaves (chat-from it. You see what trouble he has got himself into by els) he could never have made the appeal which he does just attempting to speak about it. Unfortunate for him in the 21. Chap, and 13th 14 and 15 verses. The south-that he ventured near enough to it to seize upon the il-ern slave has no "cause" of his own for which to "con-lustration which I brought to sustain it. But his temeretend" with his master—He is himself a chattel.

Sir, you will have noticed that in the loose manner in which Mr. D. quotes Job as his archetype for slaveholding, their run-away slaves,—and then the case of Paul and he has done the very thing which I. Dut his temere-

stave—involving the chattet principle. He seems normed at all criticism upon words and well he may be,—it would Apostle to the Gentiles when he makes him out to be a be death to his argument. Sir, He has proved beyond dispute that the Patriarchs held servants and that the Jews were authorized of God to hold servants, and Sir, I can charge from the lips of almost every slaveholder in the rove by a thousand witnesses that thousands in New land would have ruined his character long e'er this; but

Sir, it neither proves that a single Patriarch had a slave, Sir, the law which I have already quoted forbade the r that the Jews were authorized to own slaves, or the Jews were authorized to own slaves, or the Jews were authorized to own slaves. he question before this meeting. Nothing whatever, servant who had escaped from his master, he broke the law l'he question is not whether the Bible did or does author-which he affirms he had kept in all good conscience. But ze men to have servants, and servants of various descripperhaps the brother will object that Philemon was a Genons,—but whether it authorizes them to feduce men to life and that Onesimus being a Roman slave, was not subchattels or to hold them in that unnatural condition, for ject to this provision of the law of Jewish servitude. Very that is the meaning of the word slave in 1841. And till well, then he admits the want of analogy between the two e prove that - precisely that, he labors in vain. Why systems, and all he has said about authority for slavery oes he make a false issue? why does he not meet the coint fairly? Sir, I am amazed at the brother's apparent ant of capacity to discern this point of distinction—a the law which he held as sacred. But this is upsetting at want of capacity to discern this point of distinction—a distinction as wide as the antipodes and as obvious as the distinction between a——a MAN and A CHATTEL. Sir, I believe the brother is blind, I hope not wilfully so, but blind I think he is. Why Sir, he could see no difference between a New England hired servant and a southern slave. Speaking of them he said, "You have your servants; I care not whether they are hired servants or slaves, they perform menial service and it is the screen this a." Sir. perform menial service and it is the same thing." Sir, charges him by all the love he bore him—by all his claim such obtuseness has slavery engendered, and to say the least is hard to be cured. If he can see no difference between a free hired serving man and a man reduced to a description of slaveholders in constantly to all intents purposes, and constructions," is it affirming that Paul sent him back as a servant, with the arprising, Sir, that he can see no want of analogy between plain, this unequivocal declaration to the contrary before Bible servitude and American slavery?

Sir, in this same vague manner the Br. has referred us to the law of Jewish servitude as affording a divine sance servant—a brother beloved especially to me but how much And ye shall take them up, &c.) And why has he not? loop here, to hang even a pretence upon, that Paul sent

(And ye shall take them up, &c.) And why has he not?

Sir, every one will judge for himself why he has not.—
Well Sir, as he has not ventured to assail it, I shall still think that in that exposition it was fairly vindicated from the odium which my brother would cast upon it by quoting it as a sanction for the chattelizing of men at the south, and shall content myself now with a few general observations upon that Law, showing its entire want of observations upon that Law, showing its entire want of analogy to the essential principle of American slavery.

First, that law made no distinction of color. The slave law is predicated upon color. Now, if that law ordained slavery, and the brother will have it for his warrant, let him take it as it is. Let the whites as well as the blacks come

vant. This is indicated by the clause in the 16th verse-Both in the flesh." Such a reference is perfectly natural, if he was a brother Jew. But there is another statement which proves it still more conclusively in the 18th verse. "If he hath wronged thee, or oweth thee ought, put that on my account. I Paul have written it with mine own hand, I will repay it." Now Sir, if Onesimus was a slave there is no sense in which this intimation could be true. If a slave escapes from his master at the South, is he morally indebted to his master? For what I ask is he indebted? is it for the privilege of having served him for nothing up to the time of his leaving? If that runs him in debt then his debt will increase by remaining? Then surely he ought to escape and not presume further upon his master's indulgence by running further in debt But, Sir, can the slave in law owe any thing? Why, Sir, he is not known in law. The Southern law declares that "the slave can buy nothing, possess nothing, &c., of course he can owe nothing. Sir, you may as well talk of adoly which a beyone or a so your to his owner as to talk debt which a horse or an ox owes to his owner as to talk of a slave's owing him any thing. And yet Paul in a business manner assumes the debt of Onesimus to Philemon. But all this is plain if you allow Onesimus to have been Jewish hired servant, otherwise it is inexplicable. I believe Paul is now vindicated from the character of a Boudinot—from the charge of having laid his dear and well beloved son, Onesimus upon the altar of slavery in honor of its lotty claims. I think too, Sir, that the brother is satisfied that in summoning this passage into court he has introduced a most unfortunate witness for his cause. And I hope Sir, he will pardon me for having given him no quarters in this "city of refuge" to which Slaveholders niversally flee. God has never sanctified its walls to their rotection :- the assembly will pardon me for dwelling so ng upon it. It is time that they knew that its walls afford them no shelter. It is time, Sir, that they should be done with this abominable perversion of this transaction.

Sir, Mr. D. has quoted Eph. 6 chapter, 5, 6, and 7 Servants, be obedient to them that are your masters, acording to the flesh, with fear and trembling, in singleness of your heart, as unto Christ. Not with eye service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will, doing service, as to the Lord, and not to men." Now Sir, to prove that servitude on principles of equity, and not slavery is intended in this passage you have only to read the 9th verse— And ye masters, do the same things unto them, forbearing threatening, knowing that your master also is in heavthere respect of persons with him.' it is affirmed that there is "no respect of persons with Thus he has conferred upon both parties equa rights and guards them both with equal vigilance. rights of both parties are to be reciprocally respected,—of course, both parties have equal rights to be respected. I have shown Sir, that in the law of Jewish servitude, whatever difference there might be in cirumstances, there was none in their personal rights. The same is the case with any servant voluntarily rendering service for the reward of such service, and each party is reciprocally bound to respect the rights of the other. But not so with slavery, as defined by the law of the relation. Here the rights of the slave are swallowed up in the rights of the master .-In the law of this relation, the slave is studiously shorn of all the essential rights of his manhood,—"he is not known as a man," he can "buy nothing, possess nothing, own nothing," "he can neither plead nor be pleaded The law of the relation allows him no cause to lead, because in its eye as a man, he is not. The ownrship of his master has converted him into a passive thing. cannot better express the legal condition of a slave than n the language of Judge Ruffin of North Carolina, auhority surely good in this case. In contrasting the ion of a slave with all other relations such as that of a child—ward—apprentice, &c., which he says are rela-tions which have the good of both parties in view, he adds, "With slavery it is far otherwise. The end is the profit of the master, his security and the public safety; the subject, one doomed in his own person, and his posterity to live without knowledge and without capacity to make any thing his own, and to toil that another may reap the fruits."

And he may well add as he does "What moral consid-And no may well add as no does we hat moral consu-erations shall be addressed to such a being, to convince him what it is impossible but that the most stupid must feel and know can never be true: That he is thus to la-bor upon a principle of natural duty, or for the sake of his own personal happiness. Such services can only be expected from one who has no will of his own—who surrenders his will in implicit obedience to that of another. Such obedience is the consequence only of uncontrolled author-ity over the body. There is nothing else which can op-erate to produce the effect. The power of the master nust be absolute, to render the obedience of the slave perfect. I most freely confess my sense of the harshness of this proposition. I feel it as deeply as any man can; and as a principle of moral right, every person in his re-tirement must repudiate it. But in the actual condition of things, it must be so. There is no remedy."

Here Sir, you have a careful judicial description of slavery as it is, and from such authority as none can ques--a slaveholding judge while vindicating the execution of its amazing pretensions, constrained to acknowledge that is a relation at war with every " principle of natural tice, which every person in his retirement must repudiate."

And Sir, is this the relation which the brother quotes this passage to prove as sanctioned of God, or even con-nived at by him? Has He with whom "there is no respect of persons" established or sanctioned such a relation Sir, I will ask the brother, if he were the slave (as thus defined) and were told that God had ordained or denned) and were told that God had ordained or approve ed it, if he would not think that there was respect of herons with God ?

Sir, to suppose that you or any other man cannot perceive at once that the 9th verse proves beyond a doubt that no such relation as that of slavery is intended in this passage, is to insult your understanding. Who Sir, will charge God with sanctioning a relation, at war with "nat-ural justice" and then to sustain such a slanderous accusation, appeal to a passage in which he affirms his impar-tial and equal respect to both the parties? Sir, none but

But, Sir, God in this passage forbids threatening (and of course violence) and why does he do so? Obviously, because other considerations are applicable and sufficient to produce compliance with the duties of the relation upon which he is treating. But not so with slavery in this quo tation; the judge implicitly affirms that no moral considerations can be urged upon the slave. That he is bound by any principle of natural duty, none are so stupid as now is false, and that uncontrolled power alone can produce it. Sir, I put it to the brother, if the power of threatening and violence were taken away, would there re-main a slave in the land? Would any moral considerations induce any man to remain a slave a moment?— Mark me Sir, I do not ask him if such considerations induce one man to serve another, but would they induce him to remain a slave one moment?-to remain a relation where he is subject to the liabilities of a chattel —to the absolute will of another—to be deprived of knowledge—to be insulted by every white man—to be defiled separated from his kindred and to the ten thousand liabilities of a slave? Sir, I know and so do you, and so does the brother, and so does every man, that no moral consideration would induce any man to remain a slave one oment. Threatening and violence can alone hold there, and these are forbidden in this passage,—and hence slavery is not sanctioned by it. Sir, with all the earnestness with which I would rescue the character of God from reproach and the "word of God" from being "corrupt-ed," I proclaim that slavery is not sanctioned, but coned," I proclaim that slavery is not sanction

demned by this passage!

Rut. Sir, I have not done with the brother's argument from this passage. You could but have noticed, that in all he said upon it he took for granted the very point in

dispute, viz., that the word servant in this passage means Sir, has the brother come all the way Georgia to tell us that the relation of master and servant is tolerated in the New Testament? Surely, he might have spared himself the trouble. Who ever dis-puted it? Sir, I protest against this loose method of quoputed it? Sir, I protest against this loose method of quo-ting the scriptures. Before this or any other passage can aid his argument he must prove that the word servant means a slave, and what proof has he that such is in meaning in this passage? Is it as the brother argues, that obedience is enjoined? The wife is commanded to obey her husband, but she is not his slave. Christians are called the servants of Christ, and are commanded to obey him, but they are not his slaves. They are bought too by his blood, but still they are not his slaves. Christ is the servant of the Church, and ministers are servants of the Church, but neither are slaves. There were menial servants of various descriptions among the Jews, but not slaves. The same is arue of Old and New England, but here are no Slaves in either. The brother torgets that the word slave, so far as this discussion is concerned, has a fixed and definite meaning as defined by slave law, and that meaning is not the relation of a serross but of a chattel. If a slave serve his owner, it is only one use to which he may be put. Your horse may serve you, but if you call your horse your servant, you do not thereby designate the relation which he sustains to you, but a use to which you put him. He sustains a more comprehensive relation to you, he is your chattel. And so of your slave; he may serve you, but if you call him your servant you do not designate the relation which he sustains to you. The designate the relation which he sustains to you is more comprehensive relation which he sustains to you is that of a "chattel personal" which embraces every expacity of use, whether as an article of pleasure, or merchandise, or of service. To perceive that this is no arbitrary or imaginary distinction, take a fact. Suppose you go to the South and hire a slave of his master; be a your sereant but he is not your slave, he is the slave of his owner, because he sustains, not to you but to him, the relation which slave law defines to be the meaning of the word slave. Now Sir, I affirm that, before this or any other passage can afford any sanction for Slavery, the word "Doulos," or servant, must be proved in that very pas-sage to mean more than is indicated in the word servant, it must be proved to involve the chattel relation. And this, Sir, he has not done—this he has not attempted to do—this he cannot do. Sir, this is the rock on which slave.

holders and the advocates of slavery split.

This is the stumbling point. Yes, Sir, I may add it is the sinning point. I am amazed Sir, at the pertinacity with which this point is avoided, while it is the hinge on which this whole confroversy turns. If it can be fairly met, our opponents are bound to meet it frankly, fairly, distinctly, a point like this, to persist either in shunning or in the use of vague and indefinite words, is criminal—is use or vague and indefinite words, is criminal—is incom-patible with a profound reverence for the Bible and with a

sacred regard to the truth. I hope Sir, I have succeeded im making myself under stood on this point, for if I have, it will be a sufficient re-ply to all the other passages which he has quoted from the New Testament. It is not necessary that I go further into a detailed examination of them; you will have noticed that in order to give them any bearing on the subject, Mr. D. has taken for granted the very point in dispute, viz. that the word servant as used in them means a slave. This I have sufficiently disproved, and hence they all fail him. Sir, he has labored in vain to weave from the Scriphim. Sir, he has labored in vain to weave from the Scrip-tures a cloak to hide the inherent ugliness of American Slavery. In its warfare upon the rights of God and man, it is left to stand alone upon its own baseless assumptions, unaided and unsanctioned by the precious word of God. I believe I have noticed all that the brother has offered for our consideration in favor of Slavery. I have not intenfor our consideration in favor of Slavery. I have not intentionally passed any one position which he has taken, or argument which he has suggested. Before passing to one other topic which he has touched, I will only say, and I am humbled while I say it, that I am grieved to see a professed Minister of Jesus Christ, laboring to subvert the scriptures to the support of a system so manifestly iniquitous and unjust, that when Thomas Jefferson was regarding it he said, "I tremble for my country when I remember that God is just, and that his justice cannot sleep forever!" The other topic which has been introduced, (and which, indeed, is not irrelevant to this discussion) and which when I have noticed I shall sit down, is the refusal of the Abolitionists to commune at the table of the Lord, of the Abolitionists to commune at the table of the Lord with slaveholders. To this all his objections may be em odied under three heads

First, that such refusal is the introduction of a new test of communion in the denomination.

Sir, this objection is untrue both in fact and theory.

There are many Baptist Churches which from the fire have refused communion to slave-holders. Brett Maclay's and Dunbar's churches in New York are am the scores of that description. Sir, it is not true in fact, though this same charge was implicitly preferred by the signers of the notorious and ill boding compromise article adopted in the careers at Religious.

opted in the caucus at Baltimore.

And it is equally false in theory. Sir, it has always be standing article in Baptist Churches (I believe all Bant. a standing article in Baptist Churches) that a pertinacious adherence to flagrant im-Churches) that a pertinacious aumericane in morality should exclude a member from communion, and that God holds the churches responsible to judge, according what is an immorality. Well, Sir, the churches judge that to hold slaves is an immorality of neordinary character, and hence they withhold communion with those they judge guilty in the premises. Is this introducing a new test? So the churches have always done. But will it be said that they (many of them) have not till lately judged slaveholding to be an immorality? Very well, be it so, but because they have slumbered over the duty and now for the first time awake to apply the tell which they had long since adopted, is that the adoptions a new test? No Sir, it is the application of an old one Their past delinquency is no justification for future select. The law of the discipline of the churches is of God enacting and abiding. It is not the business of the withdraw thyself from every brother that walketh dansderly," &c , and also, "have no fellowship with the un-fruitful works of darkness but rather reprove them." Non Sir, if slave-holding be an immorality, coin, then I on if it be as old as Methusalah and sauctified by at not if it be as old as Methusalah and sanctified by all laws of man on earth, and though, like the toad at the of Eve, it has been skulking in the churches numbipped of justice for centuries, it is time it was out. Yes Sir, and though the recent touch of Abolition truth has started up the toad into a fiend, and though as is his conflet with Christ, he has seized upon the sword of the spirithment of God, and is disposed to do battle that he may maintain his part, it will avail him nothing. The cry of "new tests" will not save him. He will find the test both old and omnipotent; the past neglect of the Charch to execute it will not have abolished it, nor will their return to its execution make it a new one.

to execute it will not have abolished it, nor will then to tits execution make it a new one.

The only question to be settled is, is slateholding a sin—an immorality? If it be, it is no new test to exclude it from the communion table. Well Sir, when has there been a time that to despoil a poor man of his coat, was not held an immorality sufficient to exclude the correction term immorality when the slaveholder despoils his rictim, helpless, law-consigned and doomed, not only of its coat but also of himself, his wife, and his children? Sir, if Christ should come and stands in a charch which excludes for the former but not for the latter, would he sai exclaim as of old,—"Ye blind guides! which strain at a gnat, and swallow a camel." gnat, and swallow a camel."

Again, he objects to it as an invasion of the prerogative of other churches—as assuming to judge for the character of their members.

Sir, this specious objection is a baseless one, which threatens mischief to the independence (Continued on the second page.)